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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

Sermons.

NO. XVI.

LUKE XXIV. 32. *Did not our heart burn within us, while he talked with us by the way?*

What a glow of emotion, my brethren, you see manifested here! In this ardor of Cleopas and his companion, you discover a very beautiful spirit,—the spirit of heart-warm Christians. You consider these disciples as pre-eminently favored. Yes,—to enjoy the sacred presence, the heavenly converse of their master, this very day of his rising,—cold indeed must have been their hearts, could they have remained unwarmed by that indulgence; and cold must be our hearts, my hearers, if we remain unwarmed by communion with the same beloved Lord,—unless we enjoy communion with him, who not only triumphed over death himself, but became the author of eternal salvation to all who obey him.

These two disciples, Cleopas and his associate, are travelling from Jerusalem to Emmaus. This Emmaus lies north of the metropolis, at the distance of sixty furlongs, or seven miles and a half of our measure. It is a village of sufficient note to be mentioned by the Jewish historian, Josephus. It being the afternoon of the day of Christ's resurrection, the circumstances of his miracles, his manner of teaching, his condemnation, his crucifixion, and now his reappearance among them restored to life,—these are topics, which impart a very peculiar interest to their conversation.

While they are thus anxiously conversing,—interchanging their impressions, their hopes, their fears, and reasoning upon these mysterious events,—Jesus himself overtakes them, and travels in company with them. But their eyes are so affected, that they do not know him. Either his garments are different; he assumes a different form, or countenance; or, through delicacy, they very imperfectly examine him. He says to them, 'What subjects are these, about which you are debating, as you walk? and why do I perceive so deep a dejection in the features of your face, and in the tones of your voice?'

Then Cleopas makes answer: 'Are you the only stranger in Jerusalem, who is unacquainted with the occurrences, which have happened there in these days?'

'To what occurrences do you allude?' the Savior inquires.

'The occurences,' they both make answer, 'relative to Jesus of Nazareth, who was a prophet, mighty in deed and word before God and all the people: how our chief priests and magistrates have delivered him to be condemned to death, and have crucified him. As for us and the whole number of his followers, we cherished the inspiring hope, the full persuasion, that this was the Messiah, the great deliverer mentioned in our sacred records, and appointed to redeem us from the dominion, the relentless grasp, of the Roman despotism. Beside all this, today being the third day since these things happened, some women of our company have filled as with amazement. They went to the tomb, very early in the morning; and not finding his body, they came and told us that they had seen a vision of angels, who declared that he was alive. On this, some of our number went to the monument, and found all exactly as the women had related; but him they saw not.'

Then Jesus, with a voice of sorrow, a feeling near allied to that of indignation, says to them: 'O undiscerning men, how slow to believe the predictions of the prophets! Was it not necessary, was it not the very appointment of the Eternal, that the Messiah should suffer indignity and death, and through these attain to his glory? Have you forgotten, can you have forgetten, these prophetic declarations of David!' 'I am the reproach of men, the derision of the people. All they who see me, laugh me to scorn; they shoot out the lip,—they shake the head. He trusted in Jehovah, they in mockery exclaim,—let him deliver him; let him come to his rescue, since he delighteth in him. They part my garments among them, and for my vesture they cast lots.'

'Ah Cleopas, do you not recognize a suffering Messiah here? Can you fail to view a suffering Messiah in these representations of Isaiah?' 'Despised is he, and rejected by men; a man of sorrows, and acquainted with grief, like one who hideth his face from us; he is despised, we esteem him not. Surely he bears our infirmities, and removes our sorrows; yet we account him as one stricken, smitten of God, and afflicted. But he is wounded for our transgressions; he is bruised for our iniquities; the chastisement effecting our peace, is upon him, and by his wounds we are healed. We all of us, like sheep, have gone astray; we have turned aside, each to his own way, and Jehovah hath caused to light on him the punishment of the iniquities of us all. He is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. In his low estate, his condemnation is extorted, and who can describe the wickedness of his race? He is cut off from the land of the living; for the transgression of my people he is smitten to death. He is placed with the wicked in his death, but with the rich man in his sepulchre. Although he has done no wrong, neither is guile found in his mouth; yet it is the appointment of Jehovah to crush him with affliction.'

'In these awful prophecies, O unreflecting and disappointed followers of the crucified, can you fail to discover a suffering, a smitten Redeemer? Can you fail to perceive, to employ the words of the prophet Daniel, that the Messiah was to be cut off, although blameless and holy?'

By this time, these three travellers arrive near the village, to which they are going, when Jesus makes a show of proceeding farther. But so impressed are they by his voice and manner, so delighted with his eloquent expositions of scripture, that they constrain him, with earnest importunity, to enter the house of Cleopas, and become their guest. 'Remain with us,' they urge with pressing persuasion; 'remain with us; it grows toward evening; the day is far spent; the dews and damps of night begin to be felt.'

So Jesus goes in to remain with them. Supper is prepared; and while sitting with them at the refreshment, he, with that superiority natural to his character, takes the bread, blesses God, breaks it, and gives to them. Then their eyes are opened, and they know him; when he vanishes from their sight: they look, and he is gone.

O blessed confirmation of their trembling hopes! 'Did not our heart,' they exclaim in holy assurance, 'did not our heart burn within us, while he talked with us by the way?'

This glowing impulse, this beautiful ardor, as I observed in the beginning, is the spirit of heart-warm Christians. Something of this enjoyment, my brethren, something of this sweetness of communion, we are allowed to experience in this privilege of the present morning. There is a mysterious gratification, indeed, in the performance of all Christian duties. They are fitted to our nature, and our nature is formed for them. What object was the Christian faith designed to promote? Our comfort and solace here, as much as our spiritual enjoyment hereafter. The happiness of a Christian on earth, and the happiness of a Christian in heaven, though differing in kind and degree, I cannot but esteem as perfectly harmonious. Our religion may be emphatically termed a religion of the heart; but if it communicate, in any one of its requisitions, a pre-eminence of holy delight, it is in this ordinance of the Supper. While our master communes with us by the way, we feel, like the disciples going to Emmaus, we feel our hearts burn within us.

1. Does not our situation resemble theirs? If the Savior is with us always, may he not be said to talk with us by the way? He reminds us of his instructions in the gospel. Whoever embraces and practices the truths of this gospel, he promises, shall enjoy the assurance of immoral life. He considered the world as lying in a state of moral death, and his mission, ratified and confirmed by his rising, as the means of restoration.

Again: Christ warms the human heart, by revealing the paternal character of the Supreme Being,—that Being from whom he received those instructions. The words that I speak to you, he observes, I speak not of myself, not of my unassisted ability, but the Father speaketh them: whatever communications I make to mankind, I make them by the prompting and authority of the Supreme Being.

These are divine disclosures indeed. You are directed back to the great first cause,—to Him who inhabiteth eternity, and you there find rest and repose to all your uncertainty and distress. As I have frequently observed, and as I take delight in repeating, the views of revelation are so rational and satisfactory, as to inspire every true believer with thankfulness and comfort; such as you should embrace as the richest bestowal of the Most High; your light, guidance, and peace on earth, your joy and everlasting blessedness in heaven. The God whom you adore, and the Savior with whom you form this intimate union of friendship, converse, and affection, will become more and more known to you,—and will communicate more and more of sublime enjoyment. More and more will your hearts burn within you, while he thus communes with you by the way.

2. But, in the second place, be the grand object of the communion forever warm within you; that object, before which all others fade into nothing. The instructions of our Lord, I allow, are of inestimable value, for he spake as never man spake. The discoveries he made of the Supreme Being, as the original source of his wisdom and power,—as the Father, Disposer, and Friend of the universe,—these discoveries, I acknowledge, discoveries which you could no where obtain but in his gospel, demand your cordial remembrance and gratitude: since no other name under heaven is given among men, by which you could obtain the knowledge and enjoyment of salvation. The admirable character and perfect example of the Savior, as a teacher of righteousness, are themes of constant recollection and thankfulness. But his principal aim, in this institution of the supper, seems to have been this: That as his followers, you should observe it as a heart-warm memorial of his death and resurrection. Do this in remembrance of me, the revealer of immortality. This is the light, in which St. Paul viewed it. His expressions are these: For as often as you eat this bread, and drink this cup, you show forth, you make a declaration of, the Lord's death. Indeed, I cannot but espouse the sentiment of those Christians, who consider the death and resurrection of Christ, as among the most important objects of his mission; that he has in a peculiar manner abolished death, has rendered its power abortive, and thus brought to light, life and immortality. Until this glorious event, with what melancholy apprehension, with what uncertainty and dismay, must the generality even of the Jews have contemplated their departure! what darkness hovered around their tomb! Here was the living flame of the soul; and there, if not dark extinction, little of that strong assurance, I fear, which makes the heart of a Christian burn within him. There are many glimpses of a future state, I admit, in the Old Testament; but they are so occasional and obscure, as not to inspire that holy confidence, that unwavering hope, that heart-warm assurance, with which you are indulged in the dispensation of the gospel. To my mind, the reasoning of the apostle on this subject, is perfectly conclusive: If there be no resurrection of the dead, he says, no continuance of being, no future life, then Christ is not risen; and if Christ be not risen, then our preaching, or our proclaiming that event, is vain, and your faith, or your confidence in that event, is also vain. Yea, we are found false witnesses also concerning God; because we have testified of God, that he raised up Christ; whom he raised not up, if the dead rise not. And if Christ be not risen, your faith, or your confidence in that fact, is vain and nugatory; you are still in your sins,—still in a heathen state,—still in a state of condemnation. Then those also that are fallen asleep in Christ,—that is, departed Christians,—have perished, or gone out of existence. If in this life only we have hope in Christ, we are of all men most miserable. But, the apostle adds with triumph and inspiring assurance, with the burning heart of exultation, now is Christ risen from the dead, and become the first fruits of them that slept;—an indisputable proof both that the souls of the departed are still alive, and that all are designed for immortality.

Glorious destination of man! Our Christian friends who are gone, are not dead; we ourselves are never to die. O how persuasive is this motive for attaining to a union of heart, and mind, and feeling with the Savior of the world! So that feeling the divine fervor, which communion with him is formed to inspire on earth, we may be prepared for that nobler communion he promises, in the mansions of his Father's house.

With this development of that most interesting question, composing my text,—Did not our heart burn within us, while he talked with us by the way?—with these views of the sacrament before you, my brethren, I trust you feel the privilege it confers; you feel the obligation it imposes; you are sensible of the circumspection and watchfulness it impresses.

And who may partake of this Christian privilege? Without hesitation I reply: All Christians,—all who hail the resurrection of Christ,—all who esteem it the most animating event, with which God ever indulged his world, —all who believe in the Christian dispensation, —all who resolve to be faithful followers of him who proclaimed that dispensation;—all such enjoy the privilege of admittance; and all admitted, are to be influenced by its spirit, and actuated by its principles.

In the primitive ages every believer became a member of Christ's kingdom; and of course all participated in this holy festival. Three things,—Belief, repentance, and baptism,—that is, faith in Christ, dismission of sinful practices, and the rite of initiation,—these were the sole preliminaries. At the present day, in most Christian churches, the principles and privileges remain substantially the same. No irreligious man, no immoral or depraved character, was admissible in former ages; no irreligious man, no immoral or depraved character is admissible now. It would be hypocrisy, presumption, and profanation. Members are admitted, however, not because they are perfect; but because, loving the Savior, they desire to make advances toward perfection in the way of his appointment. In a word, they are sincere and practical believers; they are disposed to follow and obey their Savior; whatever they know to be criminal, they determine to avoid; and whatever they know to be truth and duty, they determine to receive and practise. They confide in their divine master; they confide in the developments he made of the Supreme Being—of life and death, time and eternity; him they welcome as their exemplar, and to him, with impassioned ardor and loyalty, they determine to conform.

My friends, let me ask you in conclusion: Have your hearts burnt within you, while the Savior has talked with you by the way? Have you conversed with the risen Savior, in the volume of God's revealed will? Have you felt this power of God and wisdom of God on your heart? Have you embraced these overtures of salvation? Do you feel the need and privilege of this Savior of sinners? And, according to grace imparted, are you living, in conformity to his laws? 'Behold, he proclaims to you this morning, Welcome to my gospel feast. Welcome to this festival of my own institution. Come to it in tender remembrance of me,—with grateful, fervent, and affectionate hearts. Remember the holiness of my life, the doctrines I preached, the miracles I performed, the sufferings I endured, the agonics of my death, my triumphant resurrection, my ascension to the glory of heaven, my ever living to make intercession for you. Renew your purposes of obedience. Become more and more watchful over yourselves, more and more friendly, meek, and charitable in your relation to me, your Lord and master. Let your demeanor be so free from gloom and moroseness, so exemplary and circumspect, so illustrative of the firm faith, humble hope, and cordial love of warm-hearted followers, that other friends of God, for whom I have long been waiting, and who are even now not far from my kingdom, may be persuaded to join your company, advance confiding and composed through my land of light, and rise at last to my home of eternity,—rise to day unclouded and life everlasting.'

O risen and glorified redeemer, we hail the voice of thy welcome. Like those favored disciples, travelling to Emmaus, may we experience the power of thy presence. Ah, this morning commune with us by the way. More and more open to us the oracles of divine truth. Fill our hearts with the flame of thine own love,—thy love for the human soul; be with us here in the Beauty of Holiness, be with us by the way when we retire, O be with us alway even to the end of the world.

FOR THE REGISTER AND OBSERVER.

THE SUNDAY SCHOOL TEACHER.

There is a solemn meaning in the appellation of Sunday School Teacher. It speaks of imperative duties and impressive claims. Does the Teacher fully realize his sacred responsibility?—the vast magnitude of the trust committed to his charge? Does he feel that to him, in a measure, is committed the destiny of an immortal soul?—that he is to be its director and guide in the first morning of its aspirations and affections?—that he is to watch over the bud as it is just expanding into the flower?—that his hand is to shield it from the cold damps of worldliness and sin, and water it with the dew of Heaven?

I fear that the sacred importance of the Teacher's profession is not sufficiently regarded; and that hence arises a great obstacle to the prosperity of our Sunday Schools. This prosperity must rest upon the Teachers. They must be possessed of the true spirit of instruction, if they would impart it to others. If they feel not the holy importance of their work, if they seek not God's favor and loving kindness, in the earnestness of Prayer; in the deep conviction of their accountability to Him for every thought and word uttered in the discharge of their duties—then may we never expect to witness the true prosperity of our Sunday Schools. They depend not for their support upon those who would take up the office of Teacher as one of curiosity, and pleasant recreation—for the sake merely of enhancing their worldly reputation; and to be looked upon by the flattering favor of man's eye alone. Alas! are there not now some few such laborers in the vineyard, who, sowing tares rather than the 'good seed,' are secretly undermining the fair fabric of our Sunday Schools—men, who perchance, imagine that they will thereby be more prosperous in their every day affairs of business—that, indeed, it is highly respectable to be a Sunday School Teacher? Such individuals surely fail in most, if not all, the true requisites of the Teacher. They fail in Punctuality. And as this is highly important to the welfare of the Sunday School, and the want of it is a great obstacle to its success, I would dwell a moment upon it—confining myself principally to the mischiefs arising from such deficiency. If the Teacher fail of punctuality in the discharge of his duties, what are we to expect as the consequence, but that the members of his class will fail in the discharge of theirs and be absent from school? When they come, it is only perhaps to sit in idleness, or else to be put into the class of another Teacher who is wholly unacquainted with their dispositions and usual course of instruction—thereby irremediably creating in them a distaste for their Sunday School. I have known indeed of little children, to whom the Sunday School was formerly an object of the greatest delight, who could not now be persuaded to attend it, on account of the irregularity and uncertainty of their Teacher's appearance. He came just as it suited his convenience and leisure, without the least regard to the wishes and welfare of his little class! If the Teacher thus comes only as it suits his convenience, all reciprocal ties of interest and affection between him and his class must be at once sundered. And where these are once broken, what good are we to expect? If the seed which he sows in their young hearts on the one Sabbath, is not nourished by him on the next and succeding Sabbaths—what fruits can he expect to reap? Tares in the meanwhile must necessarily spring up, and choke the good word. Those alone in fact who have had experience in Sunday Schools, can be sensible of the enormity of the evil arising from this want of Punctuality. Let then the Sunday School Teacher feel how much depends upon the constancy of his attendance—that upon this rests the prosperity of his school, and the growth of immortal souls. And when he has once put his hand to the Plough, let nought persuade him to turn back, save the pangs of disease, or the calls of necessity. C.

(To be concluded.)

SELFISHNESS OF THE CLOSET.

Consistent with itself, this same spirit, if followed from public into private, is found to become *the selfishness of the closet*. It penetrates even to the throne of God, and there, where, if any where, a man should give himself up to what is godlike, there where he should go to engage an almighty agency in the behalf of his race, it banishes from his thoughts every interest but his own, rendering him a suppliant for himself alone. It makes him as exclusively intent on his own individual advantage, as if spiritual, like wordly good, could not be shared by others without diminishing the portion to be enjoyed by himself.

Let us place ourselves, in imagination, near to the throne of God,—and what do we behold? —a number of needy suppliants returning daily to his throne, a large proportion of whom are as unmindful of each other as if each came from a different world, and represented a distinct race of beings; as completely absorbed in their respective interests as if the welfare of the species depended on their individual success. There, where each should think of all, and feel himself blended with the great whole, he virtually disowns kindred with all, deserts the common interest, and strives for himself alone.

They come and lay their hand upon the springs of an agency, which, if put into motion, would diffuse happiness through the world; but they leave that agency unsolicited and unmoved. The blessed God calls them into his presence, partly that they might catch the radiance of his throne, and transmit it to a world immersed in the shadow of death; but provided they catch a ray of that light for themselves, the gloom of the world may remain unrelieved. He points out the infinity of their resources in himself, gives them access to more than they need for themselves, in order that they may go and instrumentally administer to the wants of others. He calls them to his throne as a royal priesthood, as intercessors for the race; but, instead of imploring the divine attention to the wants of the world, each of them virtually calls it off from every other object to concentrate it upon a unit, and that unit himself. He has so laid his vast and gracious plans, that he can be enjoyed fully only in communion, in the great assembly of heaven; but, in contravention of these plans, each one seeks to contract for himself separately with God, as if he would fain engross to himself the whole of the divine goodness. What an affecting view is this of the power of selfishness, and of the infinite patience of God in bearing with it!

Harris' Prize Essay.

[From the Western Messenger.]

A CAMP MEETING.

Many plans, that seem beautiful in the imagination, lose much of their charm, when carried out into practice. That, which seems full of romantic interest to the fancy, loses much of its interest, and often becomes ridiculous, when the attempt is made to realize it in actual life. Now, nothing seems more interesting and proper, than holding religious meetings in some beautiful grove, where thousands may meet for God's worship under the great canopy of Heaven, and turning away from the artificial devices of modern society, go back to those early times, when men in patriarchal simplicity dwelt in tents, and did homage to the God of nature and of grace, in the great temple not made with hands. Yet, such scenes do not belong to our age. There is not enough of true simplicity to carry them out well: and we are led to think, that a camp meeting is about as much out of date in these days, as would be the chivalry of the middle ages in our sober modern society.

These meetings are very proper in new countries, where people live so far apart that they can seldom meet together for religious worship and sympathy, and where there is no church suitable for them. But in more settled countries, and in the neighborhood of large cities, they are productive, it seems to us, of far more evil than good. At the camp meeting recently holden in the neighborhood of Cincinnati, at which we were present for an hour, there was a deal of dissipation. We learned, that on the Sabbath, six or seven thousand people were present, and that all sorts of dissipation and brawling were going on among the crowd.

The hour, however, which we spent there was quite interesting. When we entered the beautiful grove on the brow of a hill, where the tents were pitched, a worthy brother was holding forth with stentorian lungs upon the glories and horrors of the future state: his manner was very excited, but it seemed to be an excitement of blood and nerve, rather than of the spirit. At any rate, he had no effect at all upon us, and not so much on the worshipping throng around him, as his extravagant language and violent manner would seem to promise. He reminded us of Dr. Channing's striking comparison of a raving preacher, to the north wind, which freezes while it roars.

But soon a more touching scene began. The communion was administered, first to the ministers, of whom there was a large number present, and then to all the communicants. In front of the rude pulpit, a rude wooden railing had been erected, two or three feet in height, and enclosing a square of twenty or thirty feet. This was called the altar. The ministers received the communion kneeling within the altar. The lay communicants received it, kneeling on the outside—their faces bowed submissively upon the rail. All the while, as each successive groupe came to partake of the mystic elements, the choir of ministers were singing some of the most touching of the Wesleyan Hymns.

This service was very impressive. I would have joined their communion, had not the presiding elder limited the invitation to such as believed in the Divinity and God-head of Jesus Christ. What bigotry is this! It desecrates the communion table, by subjecting it to human jurisdiction, and making it man's table, instead of the Lord's.

This sacrament seemed to produce considerable effect upon the multitude about the altar. Some were seen in ecstacies of devotion, raising prayers to Heaven, as if unconscious of the world around. Again, you could see here and there one bowed to the earth in agony, bewailing his sins in seeming despair. The ministers were all the while looking on these symptoms with a singular sort of smile, as if glorying at these witnesses of the Spirit's influence.

One sight struck me and my companion, Dr. H. as beautiful, beyond all we had ever seen. A young girl was so overcome by anguish of heart or fervor of devotion, that she fainted, and fell into the arms of a lady somewhat her elder. As this lady held the drooping form of the young girl, and raised her eyes to Heaven, in devout and unaffected voiceless prayer for the salvation of her fainting sister, her face was beautiful as fancy could conceive. We never saw a Madonna on canvass, half so beautiful.

We were, as stated, quite impressed with the communion scene: and should have been much more so, had not one of the preachers—a young man, with an air of mingled enthusiasm, conceit, and shallowness, and with a cry-baby sort of face, marred the prevailing feeling by his silly and obtrusive remarks. After the communion, and the audience were dismissed, this Mr. Marplot remained on the ground, and continued his weak exhortations, and told stories, silly stories, which made people laugh. There are some such unlucky personages in almost every assembly.

We forgot to state, that immediately after the communion, an invitation was given to those who had been impressed with religious truth, to come forward and join themselves to the Methodist church. Some two or three men and four or five women, went forward into the altar, and gave in their names, and became members of the church accordingly.

These camp meetings act powerfully on the sympathies, and are very interesting scenes for the contemplation of him who believes in the religious capacity of mankind, and is interested in all the developements of the religious sentiment. Sympathy is an instrument of immense power, both for good and for evil. And on the right employment of the principle must depend the progress of the Christian church. Unitarians do not employ it enough, but trust too much to the action of the truth on the individual heart. But if we study the history of all the great movements of mankind in politics, morality, war, or religion, we shall find the power of sympathy to be a principal element in the moving cause.

But we fear, on the other hand, that the Methodists trust too much to sympathy—not indeed too much to the deep sympathy of soul with soul, but to a merely physical or nervous imitation, like that which has been known to spread nervous diseases and epileptic fits through crowds. Most of those persons whom we saw under the excitement of the camp meeting, had a vague and wild expression of countenance, and did not manifest that serene, deep, and unobtrusive expression, which is the true mark of the Christian sentiment—the true witness of the indwelling spirit—the spirit of the serene Jesus.

We recommend to all those who are reflecting on the use of sympathy in the culture of religious sentiment, the following passage from Dr. Schleiermacher's Third Discourse on Religious Culture. It is extracted from his 'Discourses on Religion, addressed to the cultivated portion of its contemners.'

'There is indeed an imitative propensity, which we may excite so far in some persons, that when holy feelings are represented to them, in powerful tones, they may produce in their minds some emotions, which distantly resemble those, with which they see our bosom to be filled—but does this penetrate their inmost being? Is it, in the true sense of the word, religion?

'Show me one, in whom you have formed or grafted strength of judgment, a spirit of observation, a feeling of art, or a moral disposition; and I will undertake also to teach him religion. There are, indeed, masters and disciples; there are individuals, to whom thousands annex themselves, but this attachment is no blind imitation, and the disciple is not so because the master has formed him, but the master is master, because the disciple has chosen him. Whoever has, by the expression of his own religious feelings, excited them in others, cannot expect to retain them in his influence, or fasten them to himself. As soon as their religious life begins, it is free, and goes its own way. As soon as the holy sparks catch fire in the soul, a free and living flame arises, seeking its nourishment in an atmosphere of its own.'

Remembering the spirit of the remark, we hope our denomination will avail themselves more of the principle of sympathy, and that they may in some way seek the blessing, while they avoid the evils of camp meetings. S. O.

Louisville.

RELIGION IN EUROPE.

Extracts from a correspondent of the New York Observer, in France.

BOLBEC, (Lower Seine,) 25th Sept. 1836.

Letters and journals sent me, often contain accounts of the conversion of Popish families to the faith to the Reformed Church. It would be too long and irksome to communicate to you all these details. But it is not useless to write sometimes on this subject, to show to Catholics, who boast with so much ostentation of their conquests over protestantism, that the Reformed Churches also make conquests over them. If we compare the number of Catholics become protestants with that of protestants become Catholics, since the beginning of our age, I doubt much whether the balance would incline in favor of the Romish church. We have seen, in Germany, whole villages come over from the papal communion to the reformed communion, but not a single protestant village, I believe, can be cited, which has gone over in mass to Catholicism. The department of Saone-and-Loire, in France, reckons hundreds of former disciples of Rome who now profess openly the doctrines of the reformers; but nowhere in our country has such attachment been shown on the part of the protestants for popery. When the Romish priests succeed, by means not always very honorable, to introduce into their communion a poor weak woman, or an old man in his dotage, they make a great parade, display all the pomp of their worship and publish it in all the papers. Plain proof this of their little success in proselytism; for so much would not be made of little things, if there were important things to be told.

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Spain and Portugal.

These two countries are now in a deplorable situation. Some troops, seduced by intriguers, have proclaimed at Madrid and at Lisbon, constitutions not accordant to the opinions, manners or wants of the South of Europe. Civil war desolates the Spanish peninsula, and Don Carlos, opposing the excess of liberty by an excess of despotism, has proclaimed, if we may believe the journals, the re-establishment of the Inquisition:—that bloody and infamous tribunal which was abolished by king Ferdinand VII. In this struggle of conflicting passions, amidst the shouts of executioners and the groans of victims, it is difficult for the gospel to make its voice heard. Can the calls of the God of peace awaken the conscience and convert the soul, amidst war, carnage, mourning, desolation and ruins? However there is a little good along with the mass of evil, and some rays of an approaching dawn begin to enlighten the darkness which covers the Peninsula.

It is a fact generally admitted, even by the partizans of Rome, that the Spanish and Portuguese clergy have lost a great portion of their influence, especially with the middle classes of the nation. The time is gone by when the word of a priest can be enforced as the word of God; and when ignorant and tyrannical monks can rule the Peninsula with an iron rod. The eyes of the nation begin to be opened. The people have torn off the mask of these modern Pharisees, and have discovered their shameful hypocrisy; they have uncovered these whited sepulchres, and have found within a mass of dead men's bones and all uncleanness. Never, it may be safely said, will Popery recover the ground it has lost; never will Rome exert there the absolute dominion she once possessed. Possibly Don Carlos may enter Madrid, and may gradually subjugate all Spain; but even should this supposition be realized, the Spanish clergy will never recover its ancient power; for it would be surrounded by modern opinions and modern manners. What is, is. Nothing on earth can make Spain and Portugal go back to the stupid prejudices of the sixteenth century. Thus Rome has irrevocably lost her two strongest fortresses, the two retreats in which she pretended to bid defiance to all the forces of the human mind.

Unhappily the inhabitants of the Peninsula, in leaving one extreme, have run into another;

if they are no longer superstitious, they have become infidel, and while refusing to believe everything, imagine they ought not to believe anything. This result was almost inevitable; for having been instructed in a merely human religion, the religion of the priests, when they rejected this false religion, they knew of no other, and embraced scepticism. The number of infidels is immense in the Peninsula, and the responsibility of this sad state of things rests upon the Romish clergy, who have shut the door of the kingdom of Heaven against a nation that had foolishly confided to them its religious destinies. * * * * *

The journals of Spain begin to notice the labors of Bible Societies. A journal published at Madrid, called *L'Espagnol*, has lately published a long article on this subject, which has been copied into a paper in Barcelona. The writer explains the origin, aim, and efforts of Bible Societies, and closes thus:

'Why should Spain, the discoverer and explorer of the new world, the discoverer of inoculation for the ravages of a dreadful disease, a nation which has always been distinguished for her zeal in the cause of humanity, continue to be deprived of Bible Societies? Why should a nation eminently Catholic continue to be isolated from the rest of Europe, and take no part in the magnificent enterprises of the present day? We have avowed on several occasions that liberty will never be firmly established in our country so long as its advocates regard Christian faith as incompatible with it, and do not unite religious with political influence. We will now say that the most powerful cause of the culpable enmity between the disciples of Christ and the advocates of liberal opinions, is that the youth receive, in our primary schools, too little instruction in the principles of Christianity. But if Bible societies were established and multiplied, the gospel would be better understood, and that political system would be abandoned which regards the destruction of the Christian faith as an advance in the progress of society. All would then be surprised to see how nearly parties are agreed, and from this harmony the constant progress of improvement might be expected.'

A Spanish gentleman communicating the journal from which the above article is taken, to the Evangelical Society, adds what follows:

'The publication of this article in the Spanish journals is a remarkable fact. If the bitter contest which devours unhappy Spain shall terminate, I have no doubt that the rapid propagation of the Holy Scriptures will be the consequence, and the blessed influence of evangelical truth will take the place of that fanatical delusion which, under the name of religion, has caused the most deplorable excesses.' * * *

I have before me a letter containing the following information respecting Portugal:

'The chains which bind this enslaved nation to popish despotism are broken. The abolition of convents has been not only decreed, but put in execution; a good part of these institutions are transformed into charitable establishments, or schools designed to afford instruction to the people. The revenues of Portugal have at last ceased to go to the Vatican. The harvest is great; it is probably not yet ripe; yet the Lord begins to prepare the way. We can hardly form an idea of the profound ignorance and superstition in which the priests have hitherto held the lower classes, and yet it is to the poor that the gospel is to be preached. The schools which have been established similar to those in France are flourishing.

[From the New-York Observer.]

PEACE.

WHY MINISTERS SHOULD PREACH ON THE SUBJECT OF PEACE.

The cause of peace appeals to the ministers of Christ with peculiar confidence. Their character, their office, and their grand aim of bringing a world to embrace the *whole* gospel of the Prince of Peace, unite in leading us to expect from them a cheerful, energetic support of an enterprise so strictly evangelical, and so directly subservient to the best interests of all mankind for two worlds.

Peace is plainly a part of the Gospel. This point needs neither argument nor illustration; for no one can read a single chapter of the sermon on the Mount, without finding the principles of peace put by our Savior at the very foundation of Christian morals. They pervade the whole gospel, form a part of its elements, and ought to be woven into the faith and character of all who profess to be children of the God of Peace.

There is little need, and I have no time, to quote here the pacific precepts of the gospel; and it is vain to say, that such precepts are applicable only to individuals, or very small communities. Who has authorized such a restriction? Did Christ and his apostles regard the conduct of nations above or below their notice? If the common principles of Christianty do not apply to their case, are there any principles that will? Has God released nations from the obligation of his law or his gospel?

Now, if the principles of peace form a part of the gospel, a position which none will deny, then ministers are as truly bound to preach them as they are the doctrine of future judgment, or the duty of repentance or faith; and cannot admit them without manifest delinquency, displeasing to God, and injurious in its influence on the character of Christians and the whole community.

The cause of Peace is likewise auxiliary to the work of Christian Ministers. Their aim is the diffusion of holiness among mankind; and peace is an important, if not indispensable handmaid to the accomplishment of this object. It is a pioneer in the work of the world's conversion Men must be in a pacific state of mind, before they can be converted or sanctified, and peace removes a multitude of obstructions to the efficacy of the gospel in Christendom, and to its spread and triumph over the globe.

Ministers of the Goepel, moreover, have peculiar power to promote the cause of Peace. They hold in their hand the main-springs of moral influence; and no enterprise of benevolence or reform can succeed without their aid. The whole church looks to them for instruction, guidance and impulse on all moral and religious subjects, and is ready to follow wherever they shall make the path of duty plain. The public mind is open to their influence; and they might, if they would, pour upon the community light enough concerning the guilt and evils of war to nationize in 20 years the war-like sentiments Christendom. They can easily do for what no other class of men can. It power, under God, to set at work a ans that will ere long make wars y land blessed with the light of

How long, then, will *any* ministers of Christ neglect this part of their official duty? Can they still overlook an element of the gospel imbedded in the Sermon on the Mount, among the first principles of Christian morality? If their views are not yet settled on some points of this great subject, will they delay any longer the examination necessary to satisfy themselves? If they should, would they be guiltless before Him who has required them to declare the whole counsel of his will? Do not the peculiar circumstances of the age call aloud upon them to lead the van of this great and glorious enterprise?

A goodly number have already begun to do so; and we trust their example will yet be followed by all the ministers of Christendom. *One thousand*, chiefly in New England, have pledged themselves to speak on the subject of peace at least once a year; many others, doubtless, do the same without a pledge; and we hope that all, of every name, will, in their own time and way, inculcate the pacific principles taught in the gospel.

No subject can be more appropriate to the Sabbath. What our Savior taught so explicitly and so frequently, cannot surely be incompatible with the sanctity of any time or place; and the principles of peace should be preached on the Sabbath, for the special purpose of enshrining them in the hearts of Christians as a part of the gospel, and an element of their own character as disciples of the Prince of Peace.

OUR COUNTRY.

Extract from a charge of Thomas Church Brownell, D. D. L. L. D. of Connecticut, to the clergy of his Diocess.

There is a sublimity in this onward march of population and power, which cannot fail to arrest our minds, and dispose us to reflection. What are the future prospects, and what is to be the destiny of this gigantic nation? What will be the religious, the moral, the intellectual state of this mighty population, thus congregated together in a new world? A regard for the temporal welfare of these increasing millions, would induce us to wish to see them in the possession of all the advantages of enlightened knowledge, and Christian morals. A sympathy in their eternal weal, should dispose us to wish to see them blessed with the consolations and the restraints of religion, and with the salutary ministration of the Gospel. Indeed, this is a matter in which the welfare of our common country, and of posterity, as well as the happiness of immortal souls is concerned. From the manner in which the new regions of the West are settled, it is unreasonable to expect that competent provision should yet be made for the support of religious and literary institutions. The emigrants do not go out, like the Pilgrim Fathers of New England, accompanied by their pastors and schoolmasters. Most of them are hardy adventurers, who carry with them only their families, and a bold spirit of enterprise and industry; and the first avails of their labor must be applied in payment for the lands on which they settle. The sparseness of population, and the want of sufficient means, must for a long time retard the establishment of seminaries of learning; and the same causes must produce a destitution of the institutions of religion. Now, in such a country, although the first settlers carry with them the intelligence and virtue of the older States, there must soon be, in the rising generation, a mighty mass of uneducated mind; of mind deriving its image and impress from almost every nation of the world; mind liable to be swayed by prejudice, controlled by fanaticism, or led astray by the frenzy of political ambition: but, at the same time, capable of being enlightened by knowledge, and improved and blessed by all the means of sanctification and salvation. It is a question of transcendant interest, whether this mass of mind shall be directed to evil or to good? Whether it shall be so nurtured and matured as to add virtue, and strength, and stability to our free institutions; or whether a mighty power of ignorance, and infidelity, and violence shall grow up in these wide regions which, at no distent day, may bring confusion into our national councils, and break up the strong foundations of our national constitutions? The problem is of simple solution. Its result depends mainly on the question, whether this country shall be blessed with an enlightened and pious ministry? With such a ministry, its prospects are bright and auspicious; without it, they are gloomy and fearful. This is the efficacious instrument, ordained by heaven, for restraining the destructive passions of men, and for promoting all those liberal and humane institutions which render society amiable and life desirable. Such is the unvarying testimony of the world's history. If we search through christendom for that portion of country in which the rights of man are best understood and enjoyed, where salutary laws prevail, where knowledge is generally diffused through the community, where industry and enterprise repose securely on the fruits of their labor, where science and the liberal arts are cultivated and honored, and where religion sheds its hallowed influence over all the enjoyments of life, and looks forward to a happy immortality, we shall find that portion of country well supplied with an enlightened, pious, and faithful ministry; and nowhere else—nowhere else, can these blessings be found and enjoyed. Brethren, what an ample field does our Western world present for the salutary influences of such a ministry! How few are the laborers on the wide domain! How important that many should be found and sent! 'Pray ye, therefore, the Lord of the harvest, that he would send forth Laborers into his harvest.'

[From the 'Sunday School Teacher.']

NATURE.

'These are thy glorious works! Parent of Good!
Almighty! thine this universal frame,
Thus wondrous fair: thyself how wondrous then,
Unspeakable! who sitt'st above these heavens,
To us invisible, or dimly seen
In these thy 'owest works; yet these declare
Thy goodness beyond thought and power divine.'

A proper contemplation of the works of Almighty Power, which every where surround us, is both delightful and profitable to the human soul: inasmuch as it tends to lead the thoughts to the first great Cause, and wise Designer of the whole universe, in the formation of which, so much wisdom and goodness are displayed.

When we gaze up at the calm, beautiful summer sky, studded with those shining worlds that imagination loves to picture as the happy dwelling-places of the disembodied spirits of the good, the beautiful, the pure-hearted who have gone home to their Father—when the fair queen of night, whose mild beauty has charmed even the sage and philosopher, as well as the enthusiastic poet, to sing her praises, lights the azure heavens with splendor;—when perhaps our eye rests on one of those mysterious orbs, which come within the circle of mortal vision but once in centuries, begirt with a lustre more brilliant than the gems of an Eastern monarch's diadem, a feeble type of the wondrous glory of the invisible essence,—can we fail to feel sentiments of wonder, adoration and grateful love arise in our bosoms? Wonder at the mighty power of that Being who presides over so many worlds, and who guides, governs, sustains and supports them? who preserves them in such perfect harmony, that as they roll forever onward, the sweet music of the spheres has charmed the dreary imagination of the ancient poet and philosopher, and mingled in the wandering fancy of the idealist?—Shall we not adore Him, whose works are so lovely, so glorious? 'who sitteth above these heavens,' enshrined in majesty and purity? And will not a feeling of humility, of the empty nothingness of worldly distinctions, spring up in our hearts, as we approach in worship one so great, so glorious, one whom we feel to be all perfection, compared with whom the whole shining hosts of heaven are but as 'dust in the balance'? And will not, in the devout heart, grateful love arise towards the bounteous Giver, who, in his infinite mercy, sheds abroad through creation so much loveliness and beauty?

If we look over the earth, on nature's beautiful landscapes, on the giant trees, whose topmost boughs seem lost in the blue sky, at the distant hills, green with the summer verdure, or white with wintry frost,—if we listen to the roaring of the cataract, or gaze on the calm beauty of the rippling lake,—in all we see exemplified the wisdom and benevolence of the great Author.

Flowers of exquisite fragrance and brilliant hues adorn our path,—birds with richly variegated plumage and sweet toned voices making melodious music, fill the listening ear with rapture,—swarms of murmuring insects, seemingly in the full enjoyment of life and happiness, are buzzing through the air, displaying, in their tiny forms, the wonderful skill and benevolence of Him,

'Who gives its lustre to an insect's wing,
And wheels his throne upon the rolling worlds.'

The vegetables and delicious fruits so bountifully scattered and wonderfully adapted to man's wants and capacity of enjoyment, speak of His immeasurable goodness and love. Had an all-wise Being withheld from his creatures, all that now contributes to delight the senses, by beauty, or fragrance, or music,—all the charms, the joys of life which raise the devout imagination, to dwell on the glories and never ending bliss of the invisible world, we should have journeyed our allotted pilgrimage, without half the incentives to adoration and grateful love we now possess, and which should fill the hearts of all who enjoy the gifts of so bountiful, so merciful, so kind a Father.

All these beauties, wonders, blessings, the Sunday School teacher should bring to his aid in his intercourse with the young beings of his class. Even the child loves and admires the beautiful and the good in the works of the Creator; and the instructions of his teacher will touch a chord in his breast which harmonizes with the word and works of God, and gives them a new force and vividness. H. E. V.

PRAYER.

Extract from an English work entitled 'The Manner of Prayer,' by W. Walford, a writer who (as it is remarked by the Eclectic Reviewer, in speaking of this work) has laid the Dissenting ministry, and indeed the whole denomination, under lasting obligations to him, by the publication of the volume.

'It is not by any means an uncommon occurrence to hear various expressions used in prayer which manifestly show that the passages of Scripture which are cited in them, or made applicable to them, are not properly understood by those who use them. This is inflicting an injury upon the less informed hearer, as he is thus led to form erroneous conceptions of many important portions of the Bible; while it reflects no small degree of discredit upon the industry and discernment of the person who uses such phraseology. Certainly no words should be introduced into prayer, no portions of Scripture quoted, no systematic or traditional forms of speech employed, of which the speaker has not a clear and precise understanding, as it is impossible for him to communicate to others what he himself does not possess. If he neglect this rule, he will incur the blame of 'darkening counsel by words without knowledge.' There is an employment of scriptural phraseology which becomes quaint, obscure, and scarcely intelligible, for want of attention to the rule now suggested. Technical phrases or scholastic expressions should as much as possible, be excluded from devotional exercises, as they tend only to darken and mystify the sense, which might easily be conveyed by more intelligible forms of speech. A continual attention to such subjects, which are not by any means trivial, or unworthy the notice of those who are most conversant with public prayer, will amply repay the labor expended upon it, by an augmented capacity of performing this duty with pleasure and utility, accompanied by the consciousness of having neglected no means of contributing both to the piety and intelligence of those over whom, and for whose benefit, the pastoral office was appointed.' pp. 230—2.

Religion.—There is, says Davy, a religion in every thing around us; calm and holy religion in the unbreathing things of nature, which man would do well to imitate. It is a meek and blessed influence, stealing as it were unawares on the heart. It comes; it has no terror, no gloom in its approaches.—It has not to rouse up the passions; it is untramelled by the creeds, and unshadowed by the superstition of man. It is fresh from the hands of the author, and glowing from the immediate presence of the Great Spirit which pervades and animates it. It is written on the arched sky; it looks out from every star; it is among the hills and vallies of the earth; where the shrubless mountain top pierces the thin atmosphere of eternal winter, where the mighty forest fluctuates before the strong wind with its dark waves of green foliage. It is spread out like a legible language upon the broad face of the unsleeping ocean. It is the poetry of nature. It is this that uplifts the spirit within us, till it is tall enough to overlook the shadows of our place of probation; which breaks link after link, the chain that binds us to materiality; and which opens to imagination a world of spiritual beauty.

FOR THE REGISTER AND OBSERVER.

RANDOM SKETCHES. No. 3.

GLORY.

Pliny defines glory to be 'doing what deserves to be written and writing what deserves to be read'—Apply this as a rule and how much of the grandeur which now towers above and shades some of the best of the virtues would be brought low.—And many of those virtues now lowly and neglected would be exalted—Deeds to be glorious must *deserve* to be written—to be held not for admiration but for imitation—and such that if all mankind *should* imitate them, all mankind would be better and happier. What a task would history have before her were she to review her decisions and make them all conform to this rule? Why she must blot out half that she has written; she must take back the most pompous things that she has uttered; she must erase a thousand panegyrics upon guilty grandeur and bestow them upon those actions which have had no record on her pages.

Thoughts to be glorious must *deserve* to be read—And what thoughts are those? Such as will excite to glorious deeds—Whether breathed into human hearts from those noble souls which are their birth place, or from the printed page where they glow with a sort of inherent immortality. What a havoc would it make if all books were to be destroyed but those which contain such thoughts as these.—You might build with them an altar-pile much larger and more acceptable to Dullness than that of the hero of the Dunciad, and make with them a much larger conflagration than that.

Which brought tears from Priam's eyes
When the last blaze sent Ilion to the skies.

E. H. S.

FOR THE REGISTER AND OBSERVER.

MR HOSMER'S INSTALLATION AT BUFFALO.

Extract from a Letter.

Mr Dewey delivered the Sermon, as was arranged, Mr Briggs made the prayer of Installation and the Charge, and Mr Patterson delivered the Right Hand of Fellowship. The Church was entirely filled. Mr Dewey's sermon on 'Religious Bigotry,' was distinguished by a boldness and strength, by a discrimination, candor and forbearance, which made it a production remarkable in its kind, and such as would be expected from a superior and leading mind. He assumed the attitude of offence instead of defence, said that he was tired of the complaining tone in which we had been accustomed to expostulate with our opponents, and thought we should take a bolder stand. And certainly he portrayed the vices of bigotry with a truth so sharp, bold, accurate, that if there was a bigot in the house he must have shrunk from acknowledging his portrait, and determined that, whatever he had been, it was beneath a man to be that *thing* any longer. Though it was not the sermon most adapted to win a part of the hearers, yet they freely acknowledged its truth and power. He delivered us a sermon in the morning, on the 'Moral meaning of life,' which was the most disarming argument to the sceptic and unbeliever that I have ever met with, and would be a most noble instrument of salvation to send through the length and breadth of our land, especially the West. I have not seen or heard any thing from Mr Dewey that so commanded my reverence.

The music was excellent; the anthem, 'I waited patiently for the Lord' was executed in a style worthy of our eastern cities; especially the solo. 'I have not kept back thy loving kindness and truth from the great congregation,' sung by Mr Edward Sheppard, formerly of N. York, was performed with a distinctness, expressive simplicity, and pathos, that fully sustained his reputation as a vocalist, acquired at the concerts of the New York Sacred Musical Society. The new organ is universally admired, and reflects great credit on the builders, Messrs E. and G. G. Hook of Boston.

PROGRESS.

Extract from a work entitled 'New Views of Christianity, Society and the Church,' by O. A. Brownson.

God gave his richest gift when he gave the capacity for progress. This capacity is the chief glory of our nature, the brightest signature of its Divine origin and the pledge of its immortality. The being which can make no farther progress, which has finished its work, achieved its destiny, attained its end, must die. Why should it live? How could it live? What would be its life? But man never attains his end; he never achieves his destiny; he never finishes his work; he has always something to do, some new acquisition to make, some new height of excellence to ascend, and therefore is he immortal. He cannot die, for his hour never comes. He is never ready. Who would then be deprived of his capacity for progress?

This capacity, though it be the occasion of error and sin, is that which makes us moral beings. Without it we could not be virtuous. A being that does not make himself, his own character, but is made, and made all he is or can be, has no free will, no liberty. He is a thing, not a person, and as incapable of merit or demerit as the sun or moon, earthquakes or volcanoes. As much superior as is a moral to a fatal action, perfection wrought out in and by oneself to a perfection merely received, as much superior as is a person to a thing, albeit a glorious thing, so much do we gain by being made for progress, by having a capacity for virtue, notwithstanding it be also a capacity for sin, so much superior are we to what we should have been, had we been created full grown men, with all our faculties perfected.

But moral evil, by the superintending care of Providence and the free will of man, is often if not always a means of aiding progress itself. The sinner is not so far from God as the merely innocent. He who has failed is farther onward than he who has not been tried. The consequences of error open our eyes to the truth; the consequences of transgression make us regret our departure from duty and try to return; the effort to return gives us the power to return. Thus does moral evil ever work its own destruction. Rightly viewed, it were seen to be no entity, no positive existence, but merely the absence of good, the void round and within us, and which by the enlargement of our being, we are continually filling up. It is not then a person, a thing, a being, and consequently can make nothing against the doctrine, which asserts the essential holiness of all things.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 3, 1836.

SPREAD OF THE CATHOLICS IN THE UNITED STATES.

The series of articles on this subject which has appeared in our journal, was closed in last week's Register. The writer has evidently gathered his information with great diligence from the best sources, and presented it to the public in a style and manner which entitles his productions to high respect. The remarks and reasonings with which the facts are accompanied, are the results of a well trained, philosophical mind. If at any time the author has seemed to exaggerate the dangers to be apprehended from the spread of Catholicism, it must be considered that he speaks of the tendency of the system, that he reasons from what has been to what may again be. His reasoning therefore is theoretically true; and the careful reader will perceive that the writer is not unmindful of the counteracting circumstances which go far to modify Catholicism in this country, and to disarm it of what under circumstances favorable to Romanism, the Catholic Church has claimed as its legitimate and heaven-descended power. Should the author of these numbers publish them in a volume—and a desire that they should be so published has been expressed by several persons—we think it not improper to say that the publication will deserve a welcome reception, no less for its fidelity and candor than for the ability with which the topics suggested by these facts are discussed.

DR HENRY.

The sketch of the character of the late Dr Henry on our last page, and the account of the inquest upon his body after his death, were sent to us by a scientific friend who personally knew the deceased, and highly appreciated his private character and his attainments in natural science. 'It seems,' he says, 'to have been written by one who knew him intimately.' Our correspondent adds—

'Henry took such an interest in the liberal, unitarian views which have made such progress in this country, that I think it due to his friends here to be put in possession of every fact relating to the melancholy end of this distinguished philosopher.'

MIDDLESEX HIGH SCHOOL.

This school, for the education of females, has been in operation for half a year, to the remarkable acceptance of those who have placed their children and wards under its teachers. It is beautifully situated in Cambridge opposite the mansion house of the late chief justice Dana, in which Mr Mack, the Principal, resides. We know not of any family in which young ladies from eight to eighteen, for whom a substitute for parental care is sought, can be more advantageously placed for prosecuting studies suited to the female mind, and for receiving the most favorable domestic influences, than in the family and school of Mr Mack. We understand that he can receive a small additional number, and we trust that it is necessary only that this fact should be known, in order that the number which can still be accommodated should be supplied.

MOURNING APPAREL.

We have once or twice, within the two years past adverted to the prevailing custom of families arraying themselves in mourning garments when bereaved of one of their number. We believe this is often done merely from servility to fashion, not only by those who can ill afford it, but also by those who have no desire to make a show of their deep and heart-felt sorrow by such outward signs. The reasons for discontinuing the practice are those not only of economy, which apply pretty widely, but those also of the unsuitableness of giving one's time and thoughts to the adorning of the person, when his meditations should be on life, death and eternity. The preparation of mourning apparel necessarily produces hurry and bustle not to say confusion, for the most part, and is as ill-timed as any moment can be for its prosecution.

It is hardly to be expected that many individuals, as such, will have independance enough to depart from a prevalent custom, most of all when it may be attributed, however falsely, to want of affection or respect for the departed. We are gratified therefore to find now and then something of associated determination to abandon a custom always inconvenient and useless, and not unfrequently pernicious. The following notice relating to this subject we met with, if we rightly remember, in the 'Landmark,' a valuable paper lately published in Salem which has been discontinued.

Mourning Apparel.—At the late meeting of the Salem Baptist Association, in Danvers, New Mills, the following excellent resolution was passed. We wish every ecclesiastical body would pass a similar resolution, till by the influence of such advice, the custom of wearing mourning apparel shall entirely cease. The practice must have had its origin in superstition; and we rejoice to know that it is fast disappearing before the light of Christianity.

Resolved, That while we would encourage and cherish a suitable respect for the dead, we recommend to the members of our churches to discontinue the custom of putting on mourning apparel at the decease of their friends, as we believe the same to be a useless custom, and one often attended with hurtful consequences.

NEW PUBLICATIONS.

Discourses on the Philosophy of Religion. Addressed to Doubters who wish to believe. By George Ripley, Boston: James Munroe & Co. 1836.

It is the leading object of these discourses to show that the Christian religion, as a spiritual revelation, approves itself to the spiritual nature of man, to the 'divine humanity,' as it is called by some recent writers; and hence to deduce from what the author relies upon as the strongest and highest evidence, the truth of Christianity. The invisible God, the invisible Savior, the invisible world, and the invisible power of his own nature, are said to be as much realities to the true Christian, as any outward things; in fact 'the things which are unseen possess the only independent reality,' and 'the only permanent existence. On them 'the happiness of man essentially depends,' and they are 'more within our power than those which are seen.'

Again it is inferred from man's 'power of perceiving truth, of recognising moral distinctions, of exercising disinterested love, and of aspiring after illimitable perfection,' that we are made to be, as Peter expresses it, 'partakers of the divine nature.' These are the germs which under proper culture, will produce what is god-like in man To this culture Christianity is adapted, 'by the intimate connection it establishes between God and the human soul—by the supremacy which it accords to the power of conscience—by the activity which it gives to the power of Love—and by the lofty Ideal of Perfection which it presents.'

Prepared by the exposition of these topics, Mr Ripley proceeds to point out 'the coincidence of Chistianity with the highest nature of man.' To this end he gives an outline of the views of Christianity, and then shows that 'it corresponds to the highest nature of man by its revelations of God, by ascribing supreme authority to the decisions of conscience, by inculcating the exercise of universal love, by its commands to aim at spiritual improvement, and by its indications of a future life.

These are great subjects, of the highest import to all those who regard themselves as heirs of immortality. They are treated in a clear, attractive, affectionate manner, and the discourses cannot fail to do good to every reader who is conscious to himself of possessing a spiritual nature not made for earth alone.

History of the United States; for the use of Schools and Academies. By John Frost. Boston: Charles J. Hendee:

This is a volume of 450 pages, with questions in the margin relating to the facts contained in the text. Though the author observes sufficiently the chronological order of events, he does not effect this by fixing on periods, according to an arbitrary arrangement of events, but he divides the history into chapters founded on the natural divisions of the subject. From some acquaintance with previous publications of Mr Frost's for the use of schools, partly historical, which we examined at the time with some care, we should think the work before us entitled to a very favorable reception.

New Views of Christianity, Society, and the Church. By O. A. Brownson. Boston: James Munroe & Co. 1836.

We have read this volume in which the author, in a condensed form, has opened many topics for the consideration of those who believe in the capacity of mankind for advancement, and who would desire to lend their aid to promote it—with much interest. It presents abundant material for thought and reflection, though the writer's views are often expressed in naked statements, dogmas and results. Indeed he remarks in his Preface, many statements appear without the qualifications with which they exist in my own mind, many parts are doubtless obscure for the want of fuller developments, and the whole probably needs to be historically verified.' We judge from what he adds in this connection, that if public attention should be sufficiently excited to his 'Views,' he will 'hereafter fill up his sketches.' We hope that this may be the result, and, should it be, we have no doubt the author will execute his work with ability corresponding to the magnitude of the subjects embraced.

AMERICAN SEAMEN'S FRIEND SOCIETY.

The Executive Committee of the American Seamen's Friend Society, to the Christian community, would respectfully represent:

That seven years have now passed since the Rev Mr Abeel was sent out as the first Chaplain of this Society, at a foreign port:

That the Society are now employing Chaplains to preach to Seamen, at Canton, Havre, Marseilles Smyrna, Honolulu, Rio Janeiro and New Orleans That a Chaplain is appointed for Cronstadt, who will soon be sent out, and an appointment made also for Calcutta, concerning which this Committee are not yet informed: That at Lahaina, Batavia and Singapore, they bear the expense of Bethel labors performed by resident Missionaries;

That they have purchased lots in the city of New York, for the erection of buildings for the accommodation of the Office of the Society, a Reading-Room School-room, Museum, and Savings Bank; and for a true Seamen's Home, for the accommodation of mariners when on shore, and have already paid one-third of the purchase money; hoping to be able to erect the buildings in the course of the coming year;

That the Sailor's Magazine continues to be published by the Society, 3,500 copies of which are issued monthly, and a large proportion distributed gratuitously among seamen and others for the promotion of the cause; that the Seamen's Hymn Book, and Devotional Assistant, is also issued by the Society, and either distributed among seamen, or sold at the low cost:

That efforts are constantly made to furnish permanent libraries to ships bound to sea as well as to put suitable books into the hands of individual seamen and that measures are taken to promote among seamen the cause of temperance, to reform their morals and to save their souls.

The Committee would represent, that at several of the stations now occupied, additional expenses must soon be incurred.

At Havre, the room occupied as a chapel, is found to be altogether too small to accommodate the seamen and others who now crowd to hear the Gospel. A more commodious room must be fitted up, or a Chapel built.

At Marseilles the operations of our Chaplain have but just commenced, and some suitable place for assembling must be provided without delay.

At Rio Janeiro, there should be a floating chapel and a vessel for that purpose, ought to be purchased here, and sent out, or provided at that port.

At New Orleans, as the old Mariners' Church has been removed by order of the Government, a temporary Chapel must be provided, and arrangements made for the speedy erection of a Mariner's Church. These things are absolutely indispensable to the successful progress of the cause in the ports named. The funds of the Society have hitherto been very small and the Committee have constantly been embarrassed in their operations. They have felt unwilling to plunge into debt, and have expended no more than the small amount placed at their disposal. But now it is very evident an advance ought to be made. The expenses just referred to, must be incurred, or the work will be seriously impeded.

Nor is this all. The community are doubtless aware, that this cause, like all the other benevolent efforts of the day, should be advancing. The Committee dare not rest satisfied with present attainments. Their field is the world and they cannot relax their efforts until a Mariner's Church is found in every considerable port in our own country; until a devoted Chaplain shall be stationed in every important foreign port; nor until every ship has become a floating bethel, and every sailor a true servant of Jesus Christ.

In looking over the map of the world, a large number of important ports could be pointed out, where

the door is open, and nothing wanting but suitable men, and the means to sustain them, to enter in at once and reap the harvest.

Shall we enter in at the open doors, and do our part in preaching the Gospel to every creature? Or, shall we close our ear at the cry of the sailor, and leave him still to perish, with no man to care for his soul? Let the redeemed Churches of the Lord Jesus, ponder well the question, and answer it as they would in that day when God shall judge the secrets of men's hearts, according to the Gospel.

Thos. De Witt, John Wheelwright, Charles N. Talbot, Jonathan Greenleaf, Elisha D. Hurlburt, A. Van Sinderen, John C. Brigham, Edw. Richardson, Rufus Davenport, Wm. L. Hudson.

New York, November 12, 1836.

INTELLIGENCE.

From the N. Y. Courier and Inquirer.

Ship Bristol.—After a prosperous voyage, the Bristol made the Highland lights, bearing N. N. W. at quarter before 8 o'clock last Sunday evening, Nov. 20th and at half past 10 she was rounded to, with lights hoisted for a pilot. At I o'clock Capt. McKown ordered the ship brought to the wind, then blowing fresh from the S. E., and stood off shore under her three topsails, fore and main spencer and jib. At a quarter before 4, on Monday morning, she brought up on Rockaway Shoals, five miles W. of the Pavilion, it being extremely dark and thick. The shock was so light, that it occasioned at little alarm on board. The wind now gradually increased till it blew a gale, and the sea breaking violently over the vessel, her officers advised the passengers to go below for safety. About an hour afterwards, a tremendous wave struck her, sweeping as a place of greater every thing moveable from the boats, bulwarks, and carrying away the hatches which had been secured down and in an instant filling the ship with water. 52 steerage passengers, who were all below at the time, scarce a quarter of them, and those who were close to the hatchways, had time to reach the decks, the rest all perished, without a moan from them being heard. The survivors lashed themselves to the rigging, the railing around the masts, and every spot which afforded them a shelter from the raging sea. At daylight the main mast was cut away by the crew, in hopes that the ship would lie easier, and at least hold together till the crew and remaining passengers could be saved.

From the shore, about a quarter of a mile distant, the wreck had been seen at break of day, but the surf ran too high to afford her any assistance. Towards noon, it being low water, the surf had naturally subsided and a boat manned by four men, put off from the beach and succeded in reaching the ship. This boat was able to make the trip twice, and brought safely on shore all the females and children that were alive. The surf then again became so high that no further assistance could be given until the following midnight. In the meantime the ship broke in two, and immdeiately after, the foremast went by the board, carrying with it Mr Donnelly and the two Mr Charltons and several others who were lashed to it. Mr Burstall had also secured himself to this spar, but caught one of the bobstays as he was falling, and by that reached the bowsprit, from which he was rescued by the boat. The mizenmast was shortly after carried away, but those who were clinging to it, had time to leave it and fasten themselves to the taffrail, where with those lashed to the weather quarter, they remained till relieved, the sea all the while breaking over them.

On shore, all supposed, that not a soul remained alive on the wreck, broken up as it was. Some faint sounds of cries of distress, however, occasionally reached them through the bellowings of the storm, and at midnight, the surf having again subsided, the boat once more ventured to the ship, from which in three or four trips, she brought on shore all who now live to tell this sad story of disaster.

Capt. McKown was the last to leave the wreck. He had been urged by the boatmen to go on shore before, but resolutely refused. He is now ill from fatigue and exposure, at the house of the wreck-master, about seven miles from the scene of his misfortune. He has saved nothing, not even the ship's papers, and came on land with only his vest and pantaloons. Mr Donnelly had been urged to leave the vessel in the first boat, but declined taking the room of any of the females.

For seven miles the beach is strewed with fragments of the wreck. Last night about twenty bodies had drifted ashore, which had been interred by order of the Coroner, who remained in the vicinity. In the pockets of one of them, seventy Sovereigns were found and are now in possession of the Coroner. We would however, it were in our power, to add that the property of others was also respected. From the great length of the beach on which the bodies are washed it is impossible to keep any guard, and consequently the corpses are immediately stripped of every thing valuable about them. The beach is filled with wagons coming from a distance of twenty or thirty miles, and the people who came in them, are watching like comorants for their prey. Our Reporter, in riding along, saw a body come ashore, and the first thing on which these harpies placed their hands, were the pockets.

The number of steerage passengers saved cannot be exactly ascertained, as many of them wandered away in different directions as soon as they landed. Captain McKown estimates, however, the number who have perished at between sixty and seventy.

Of the crew, two sailors, two stewards, and one cabin boy were drowned. One of the stewards jumped overboard and attempted to swim ashore, but failed in the attempt.

Boston Dispensary.—Officers chosen at the late Annual Meeting

Managers. Edward Tuckerman, *Chairman*, Sam'l H. Walley, Isaac Winslow, Sam'l May, Jona. Phillips, Gideon F. Thayer, Nath'l L. Frothingham, Pliny Cutler, Edward Munroe, James H. Foster, Geo. H. Snelling, and William Gray, *Secretary.*

Gideon Snow, *Treasurer.*

John Randall, M. D., Solomon Townsend, M. D., *Consulting Physicians.*

Visiting Physicians.

District of Wards 1 and 3—		Henry G. Clark, M. D.
" "	2—	Alonzo Chapin, M. D.
" "	4—	Francis D. Gray, M. D.
" "	5, 6 and 7—	Wm. G. Hanaford, M. D.
Broad street District,		John H. Dix, M. D.
Fort Hill "		H. B. Inches, M. D.
District of Wards 10,		Abner B. Wheeler, M. D.
" " 11,		Henry J. Bowditch, M. D.
" " 12,		John Odin, Jr., M. D.
South Boston District,		Marcellus Bowen, M. D.

The following is an abstract from the returns of ten Visiting Physicians of the Dispensary for the year ending Oct. 1st, 1836.

Results.—Whole number of cases 1640. Recovered, 1400. Died, 63. Relieved, 84. Removed, 39. Not Relieved 8. Remaining 47.

Country.—Bostonian, 182. American. 437. Hibernico American, 353. Irish, 559. British, 59. Other nations, 30.

Habits.—Supposed temperate, 1349. Drunkards, 62. Moderate drinkers, 242. Children of intemperate parents, 29. Births, 83.

From Florida.—Tallahassee, Nov. 5th.—We learn, direct from Black Creek, that the Tennessee brigade had taken up the line of march for Fort Drane, and will continue to move immediately upon the Withlacoochee; that large supplies were also on their way to Fort Drane, and thence to the nation.

Col. Wyatt will move on Monday with some volunteers, and will forthwith join Gen. Armstrong. From every appearance, we are fully justified in saying that there is no doubt of a speedy termination of the war.

Jacksonville, Nov. 10.—The army is in motion for the field. The last detachment left Black Creek a day or two since. Col. Pierce was ordered to be at Fort Drane on the 9th inst. to proceed to the nation. They go again to that charmed spot, where nearly all our forces have met defeat, the Withlacoochee, where Oseola, proud monarch of the wilderness, reigns triumphant.

It is stated in a letter from an officer on the western side of the Peninsula that Gen. Jessup, having received oraers to assume the command in Florida, proceeded to St. Mark's to hasten and direct the movements of the provisions, &c. for the army, and that he returned, and was then on the Withlacoochee. This accounts for his delay in reaching Fort Drane. Govenor Call will probably meet him in the nation.

There is said to be a large supply of provisions on the Withlacoochee and at Tampa Bay. There are nearly 1000 regulars, 1250 Tennesseeans, 600 or 700 Floridians, and 6 or 800 friendly Indians in the country.

General Eustis, we understand, is ordered to Florida. Colonel Bankhead, we also understand, arrived at Black Creek a few days since.

Late from Florida.—The steamboat Florida, Capt Hubbard, arrived at Savannah, 20th inst., by which vessel the Editors of the Georgian received the Jacksonville Courier of the 17th inst.

Capt. H. informs that an express arrived at Jacksonville half an hour before he left, from Gov. Call, stating that the army had crossed the Withlacoochee—no Indians discovered—all their villages had been found deserted, and that the army had marched for Volusia, where a supply of provisions had been ordered.

The army left Fort Dane, the Head Querters of Gov. Call, on the 12th inst. for the Withlacoochee.

The following letter received from Col. Mills, contains some particulars of their situation and prospects:

'CAMP, (*near Fort Drane,*) Nov. 10.

'We arrived here with our battalion last night, and are ordered to be ready to march this morning.

'The force present is about 2200 men, including the Creek regiment. Gen. Read has reported to head quarters that he has succeeded in getting a steamboat over the Rapids of the Withlacoochee, and is confident that he can ascend to the famous cove; if so it will be important.

'The army will have twenty-five days rations, so that our chance of success will be better than it has been before.

'No news of Gen. Jesup. Gov. Call's health is improving.'

Distressing Steam Boat Accident.—We learn from the Cincinnati Whig of the 18th inst. that a most tressing accident occurred on board of thh steam boat Flora, Capt. R. D. Chapman, on the 17th, while on her way from Louisville to Cincinnati. The boat had approached to within 30 miles of the latter place, when the pipes which connect the two boilers together, commonly called the 'connecting pipes,' suddenly broke, or separated, causing the death of one man, and the scalding and mutilation of thirteen others, all cabin passengers but one.

As soon as the noise, which the accident occasioned, was heard by the persons in the cabin, most of them unfortunately ran to the door, which on being opened, enabled the scalding steam to rush in and perform its work of destruction.

The boat was towed to Cincinnati the day after the accident by another steam boat, and several of the wounded persons taken to the Hospital.

The Cincinnati Gazette states that 'the accident is imputed to the gross negligence of the engineer.'

Virginia University.—It is with deep regret that we have to announce a state of anarchy and insubordination among the students of the University of Virginia. We are told that the faculty and a company of students, about 70 in number, came into collision a few days since, the professors having interdicted the use of fire-arms to the young gentlemen, who had formed themselves into a volunteer corps, and were under regular drill. The students withheld obedience, and were suspended to the number of 72; since which they have been engaged in the most outrageous scenes of riot and violence. The professors have had to retreat and conceal themselves from their fury. The subject is now under investigation before the Grand Jury of Albermarle. *Warrenton Register.*

Since the above intelligence was received the following intelligence was received the following measure taken by the faculty has been made public.

In consequence of some resolutions of the Students of the Virginia University in which they disclaim any intention of violating the laws of the institution, and appeal to the Visiters for their construction of the laws, the Faculty have adopted the following resolution:

Resolved, That those students who think proper to return, of those dismissed, aforesaid, be admitted upon application to the Chairman of the Faculty, and upon disclaiming any participation in the principal acts of riot and violence, or if they cannot disclaim such a participation, making proper atonement therefore.

Yale College.—This ancient institution is now more flourishing than at any former period. From the annual catalogue just published, we learn that the whole number of students is 570, viz: 76 theological, 31 law, and 50 medical students; 2 resident graduates and 411 under-graduates. Of the under-graduates, 98 are seniors, 74 juniors, 111 sophomores, and 1,23 freshmen.—*N. Y. Observer.*

Texas.—The New Orleans Standard of Nov. 9th, says that David G. Burnett has resigned the Presidency of Texas; and Gen. Samuel Houston has been appointed substitute till his own time arrive. As present President and former General, it is not improbable that Houston will permit or effect the liberation of Santa Ana.

From Mexico.—Advices from the city of Mexico have been received at New Orleans, to the 15th of October. A division of the army for Texas had left that city, with sappers and miners, and a company of pioneers. The baggage, and another division, would set out in a few days. Much exasperation of feeling against the American residents, existed in the capital, and outrages were apprehended.

The Texan army is reported to have marched upon Matamoras, but this is only rumor, as yet. It appears to have been believed at Tampico, for troops had been despatched in all haste from that port to Matamoras. The Texan force was described as consisting of 3000 men, under Gen. Rusk, and at the latest advices to have advanced within 20 leagues of Matamoras, and marcching rapidly.

From the Mexico Diario del Gobierno.

Mexico.—The campaign that is about to open against the rebels within Texas, excite universal interest; there may be differences of opinion on some points of minor importance, but on this great topic there is but one opinion from one end of the United Mexican States to the other. Owing to unpropitious circumstances, the different productive branches of the republic are unfortunately in a state of decline and paralyzation; but we have the cheering evidence that this deficiendy will be more than made good by the zeal, liberality and patriotism of the nation. Not a day passes, but we received notice of fresh votes of states and cities, and free will offerings of individuals from every part of the states, towards the prosecution of the campaign against Texas. Within the last fifteen days we have received accounts of supplies voted by the following places. (Then follows a list of cities, towns, and soaports, amountiong to about 50 in number, in which we find the names of Vera Cruz, Tuxpan, St. Luis Potosi, Campechi, &c.)

With respect to individuals of both sexes, our limits will not allow us to particularize the names of those, who have contributed according to their means to this great national object to this patriotic attempt to wash away a stain that has been sought to be inflicted on their national honor. Independently of money, large contributions have been made of stores, and clothing for the troops and volunteers in this sacred cause. A portion of these has been transmitted to the division of the vanguard which is now at Matamoras. That well deserving General, Don Nicholas Bravo, has arrived among us within these few days, and is to proceed to take the command of the grand army and direct its energies upon the Texas. Under the cheering auspices of his name and military skill, there is nothing to be apprehended for the result.

With respect to our naval forces, not less zeal has been manifested to augment its number. In the meanwhile the brig of war Vencedor del Alamo, the brigantine General Urrea, and the schooner General Bravo, are cruizing off onr ports, and will have no difficulty in counteracting the effects of those who have the presumption to imagine that they shall be able to block up the port of Matamoras.

As for the rest, the republic enjoys the most perfect tranquility. The only important interruption has been caused by some hordes of Indians in the state of Chichua, and a meeting of some 30 ill-disposed persons in the territory of Flaxcla, who were, however dispersed without loss of time by the patriotic Col. Jimenz. Our people are too well persuaded of the advantages of peace and union, to become the dupes of any designing demagogues, whose greatest exploits are to insult the chief of the nation by libels issued from obscure and contemptible presses.

From the state of Yucatan, we have the following: 'among the vessels fitted out by the rebel colonists of Texas, whose grand object is plunder, a corsair the *Terrible*, has been attempting to commit depredations off our shores. She was, however, chased off; and this occasion leads us to speak of the very meritorious zeal and disinterestedness of Don Salvador Preciat, who fitted out at his own expense the brigantine *Privilegio*, to pursue this piratical vessel and protect those seas.

Mexico, Oct.—The 1st division of the army destined for Texas has left the capital, with some sappers and miners, and a company of pioneers, the artillery in front. Their baggage, &c. was to follow in a day or two. The 2nd division will march next week.

There is some confusion here; and we expect some strange work soon.

Cuba.—Extract of a letter dated Havanna, Nov. 12th 1836.

The Governor of Santiago de Cuba, having proclaimed the Constitution of Cadiz, and disobeying the orders of the Captain General, 500 mounted dragoons started a few days ago and about 300 infantry are to march immediately, to force Governor Lorenzo, to obey the orders of Queen sent him by our noble Captain General, who takes so much at heart the welfare of the Island. Several vessels of war have sailed to act in accordance with the land troops and in the mean time to blockade the port of Santiago.

A Mexican schooner arrived some time ago with a cargo of dye-woods from Campeachy. The crew and passengers were received with politeness and hospitality by the authorities and the inhabitants in general, and were allowed to sell her cargo, and take another. I have not the least doubt, a great trade will be carried very soon between this place and the Republic of Mexico. Orders were received and agents have come over from Vera Cruz, for the purchase of seval fast sailing vessels. The Rapid arrived in eight days from New-York, two days ago, as also the Tomas Gener at Matanzas, same passage.—*N. Y. Express.*

FOREIGN.

London papers have been received to Oct. 24. The state of the Money Market in London is represented as more favorable. The state of affairs was more quiet in France and on the continent generally. It was rumoured that the Chamber of Deputies was to be convened in November. An attempt had been made to assassinate the Emperor of Russia. He was shot at by a Russian, and an aid de camp was killed by his side. The state of affairs in Spain did not improve. The principal subject of interest was the movements of Gomez in the south. The operations there had not come to any crisis.—*Daily Advertiser.*

From the London Times, Oct. 24.

France.—Paris papers of the 22d have arrived by the usual express.

The Ministerial journals contain rather ostentatious announcements of the preparations made and in progress, for securing and even extending further, the 'French possessions in Africa.' The expedition against Constantine is not only determined on, but the Duke de Nemours, the King's second son is proceeding to Africa to participate in the fetigues, the dangers, and the glory of the campaign.

The Frence police have had a new misfortune—13 of the State prisoners at Doullens effected their escape from thence on Wednesday last. Five of them were almost immediately retaken. The authorities were making strict scearch for the others.

The rumored intention of Ministers to convoke the Chambers for the month of November was held to have received some conformation from the arrival in town of M. Dupin, President of the Chamber of Deputies.—The anticipation of the ordinary period for the commencement of the session would, however, depend upon the solution of the Swiss question and the impending crisis in Spanish affairs.

No new facts of importance are announced in the intelligence from Switzerland received in Paris on Saturday; but the tone of the French Ministerial journal, was held to betray an expectation that the Diet would not so readily or so fully acquised in the demands of France as had been ansicipated.

The Carlist Prisoners.—The late London papers contain the following facts relative to the release from imprisonment of the late ministers of Charles X. The Moniteur of Oct. 18, contains the following announcement:

'By a decision of the 17th of this month, the King, upon the demand of MM. Peyronnet and Chantelauze, whole health is seriously affected, has commanded that they be released (*extraits*) from the Chateau of Ham; and authorises them to reside, upon Parole, M. Pyronnet at Montferrand, in the department of the Gironde, and M. Chantalauze in the department of the Loire.

It is also affirmed, in quarters which may be relied upon, that since the act of grace to the 62 political *detenus* was accorded, and the principle established that political repentance and submission should form the basis of future pardons, many other sufferers of this description have sent in their demands for mercy; and, in consequence, an act of grace, upon an extended basis, will appear in the course of a few weeks.

The Paris Papers of the following day state that the release of MM. Peyronnet, and Chantelauze from Ham had given great satisfaction at Paris, and indeed throughout France. The *Temps* says,—

'It will be recollected that the health of MM. Guernon de Ranville, and Polignac has more than once caused great anxiety to their respective friends, and it may be naturally asked, why are these personsages excluded from participation in an act of humanity excercised towards their fellow prisoners? The reply to this is to be found in the terms of the order for releasing the two ex-ministers, which says—'on the demand of MM. Chantelauze and Peyronnet, the King,' &c.'

Spain.—Paris, Oct. 21.—'A telegraphic despatch, dated Bayonne, the 18th inst. states that Rodil was marching on Cordova. He was on the 10th at Daymies. Another despatch, dated the 20th, states that Gomez had quitted Cordova, after having possessed himself of several millions of reals, three pieces of cannon, and bringing off 1000 recruits, armed with the muskets of the National Guards. He was at Montilla at the moment when one of his columns defeated Escalante. On the 11th he was at Piego. It was reported that Alaix had come up with his rearguard. Espinosa was still on the 6th at Carmona. Seville was in terror. The Audience Royale (the Judges of the Royal Court) had left the city. The troops from Cadiz had nor arrived, owing to their want of arms.'

A private letter from Paris states that Rodil was on the 13th at Ademuz, within a short distance of Gomez.

The change which the affairs of Spain had undergone and were undergoing, has excited much speculation on the continent. From nearly every quarter we find repeated, that the moment when Don Carlos possessed himself of the capital city of any province of Spain, the Northern Powers will recognize and support him, and one of the papers before us affirms that he is about to make a dash at Burgos.

A letter from Madrid, dated 13th inst. is published in the Constitutionnel. It contains an account of several excesses committed in Cordova. Among many persons massacred, were (report stated) Don Diaz Morales, the civil Governor, and a son of M. Bertsand de Lys. The booty realized by Gomez in that town is estimated at 20,000,000 of reals (£200,000.)

It was stated with confidence at Tortoni's on Friday that Gomez had entered Seville and Cabrera Grenada.

The following paragraph is also published, although not officially received, having been communicated by some of the Postmasters to the Minister of the Interior:—

'The troops of Gen. Alaix were, on the 12th, in view of Gomez, and, as a conductor who arrived this morning states, it appears they fought between Alcandere and Piego, when the vanguard of Gomez was routed. The same conductor asserts, that Gen. Espinosa, at the head of a brilliant column, had entered Cordova.'

MARRIAGES.

In this city, by the Rev. Mr Lothrop, Daniel Fletcher Webster, Esq. to Miss Caroline Story, daughter of Hon. Stephen White.

By Rev. Dr Parkman, Mr Cornelius A. Kelley, of Baltimore, to Miss Mary Albert, of Boston.

In Lenox, Hon. Julius Rockwell of Pittsfield, Speaker of the House of Representatives, to Miss Lucy, daughter of Hon. Wm. P. Walker.

DEATHS.

In this city, Julia, wife of Richard Robbins, Esq.

In Raynham, William Paley Dogget, Attorney at Law, in the 23d year of his age. The house appointed for all the living rarely has received a young man of more flattering promise.

In Rochester, Rev. Lemuel LeBaron, in the 90th year of his age, and the 65th of his ministry.

In Hallowell, Me. Rev. Samuel Johnson, General Agent for the Maine Missionary Society.

MAUDRELL'S JOURNEY. A Journey from Allepo to Jerusalem, at Easter, A. D. 1697, to which is added, an account of the author's journey to the banks of the Euphrates, at Beer. Just received by JAMES MUNROE & CO. 134 Washington st. d 3

☞REMOVAL.

The office of the Christian Register is removed to No. 19 Water St.—third story, directly over the office of the Morning Post.

NORTH AMERICAN SPELLING-BOOK.

WITH a progressive series of Easy Reading Lessons. By Levi W. Leonard, author of the Literary and Scientific Class Book, and Sequel to Easy Lessons.—Eighth Edition. The first edition of this book was published in Oct. 1835; since that time the demand for it has been such, that *eight* editions have been printed.

North American Spelling-Book.—We most cordially recommend this work to the public, as well adapted to its design. The author seems to have kept in mind, a truth, which many of his predecessors either forgot, or never learned.—That to interest children, we must present words and ideas adapted to infant capacities, both in in their arrangement and simplicity of meaning. We should like to see it take the place of the various others of the kind, which we believe often cause a lasting indifference for books.—*N. H. Statesman.*

Published by GEO. TILDEN, Keene, N. H. and for sale by HILLIARD, GRAY, & CO. d3

NEW SCHOOL HISTORY U. S.

A History of the United States; for the use of Schools and Academies—by John Frost, with 30 engravings by C. N. Parmelee, from drawings by J. Sartain.

Recommendations.

'Dear Sir,—I am so well pleased with Frost's History of the United States, and of its merits as a School Book, that I have organized a class who are now engaged studying it.

Respectfully yours, JOHN BROWN.

'Dear Sir,—I am much pleased with Mr Frost's History of the United States for Schools. I shall adopt it at once as a text book, and cordially recommend it to Teachers generally. In its style, arrangements, size of the volume and typographical appearance, it reflects credit alike on the skill of the compiler and liberality of the publisher. It will be used as extensively as you make it known to the profession; limited only by the want of good sense in the selection of proper text books of History.

November, 1836. CHAS. H. ALDEN.

This day published by CHAS. J. HENDEE, No. 131 Washington street, and for sale by all the Booksellers. d 3

A PEBBLE AGAINST THE TIDE.

REV. Mr Robbins's Sermon, preached to the second Church and Society in Boston, Nov. 6th. Just published by S. G. SIMPKINS, Court st. d3

FROM LONDON

CLINIQUE MEDICALE, a new supply;
Akerman's Forget me Not;
do Juvenile Forget me not;
Biblical keepsake;
Christian's New Year's Gift;
Rowbotham's French Dictionary;
Selections from Edinburgh Review, new and cheap edition.
Mudie's Natural History of Birds;
Gentlemen's Manly Exercises;
Ladie's Exercises.
Vols. XII. XIV. Naturalist's Library, at
COLMAN'S Literary Rooms,
n 26 121 Washington street.

THE WAR IN FLORIDA; being an exposition of its causes, and an accurate history of the campaigns of Generals Clinch, Gaines and Scott; by a late Staff-Officer. Just received by JAMES MUNROE & CO. 134 Washington st. d 3

ANNUALS FOR 1837. Heath's Book of Beauty, London, 19 plates; the Keeksake, London, 18 do; the Picturesque Annual, do. 20 do; Illustrations of Scotland and Waverly Novels, London, 4to, 46 plates; Syria, Holy Land, and Asia, 4to, London, 37 plates; Juvenile Scrap Book, London, 17 plates; Flowers of Loveliness, 4to, London, 13 do; Gems of Beauty, do, 12 do; Sacred Wreath, 4to, do, 50 do; Oriental Annual do, 22 do; Landscape Annual, do, 22 do; English Annual, do; Friendship's Offering, do, 11 do; Forget-Me-Not, do; Juvenile Forget-Me-Not, do, 10 do; Biblical Keek-sake, 32 do; Souvenir Keep-sake, London, 12 do; the Token; the Christmas Box; the Gift, 10 plates; the Violet, 6 plates; the Magnolia; the Pearl, the Parlor Scrap Book, 4to, 15 plates. All the above are in beautiful, and some in magnificent bindings, with superb engravings, by the first masters in the world; for sale by J. MUNROE & CO. 134 Washington st. d 3

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JOHNSTON'S SCRAPS. Phrenology exemplified and illustrated with upwards of forty etchings being scraps, No. 7, for the year 1827; just received by JAMES MUNROE & CO. 134 Washington st. d 3

FURNESS' REMARKS ON THE FOUR GOSPELS. This day received and for sale by J. MUNROE & CO.

The 'Remarks' of Mr Furness' exhibit strong traces of a thinking mind. They are well pondered and examined: and many of them are, to us at least, novel. Without pretending to determine any controversy question which they involve, if there be any such, we can say that we read them with peculiar gratification.—*Philadelphia Saturday News.*

134 Washington st. n 12

MYTHOLOGY FOR SCHOOLS.

JUST received by JAMES MUNROE & CO. The Mythology of Ancient Greece and Italy for the use of schools by Thomas Keightley author of Outlines of History in the Cabinet Cyclopedia first American Edition. 134 Washington st. n 12

RARE WORKS. The following works are for sale by JAMES MUNROE & CO. Heynes's Homer, bound in vellum, 8 vols 8vo. Wetsteins New Testament, 2 vols. calf folio; Watson's Tracts, 6 vols. 8vo calf; Hammond on New Testament, 2 vols. folio; Ruxtorf's concordance, folio 1 Vol.; Biblia Græca 4 vols. 4to: Beausobre's New Testament, 2 vols. 4to.; Henry's Works, 2 vols. folio; Antiquities d' Herculaneum, 8 vols 4to; Corpus Jurispublici Germanici, 1 vol. 4to; Bowyer's Conjectures on the New Testament, 4to; Hesiod, 1 vol. 4to; Sir R. C. Hoare's Classical Tour through Italy and Sicily, 1vol 4to. Boston Bookstore, 134 Washington St. nov. 19.

CHEAP LAW BOOKS. Massachusetts Reports, 17 volumes 8vo; Pickerings do, 13 vols. 8vo; Williams's Abridgement, 5 vols. 8vo; Howe's Practice, 1 volume 8vo; Phillips on Insurance, 2vols. 8vo: Cruise's Digest, 6 vols. in 3, 8vo; Story's Pleadings, Oliver's edition, 8vo; Mawle and Selwyn's Reports, 2 vols. 8vo; Burrow's Reports, 5vols. folio: Law Library, 36 Nos. 8vo; American Jurist, 25 Nos. 8vo: Greenleaf's Reports, 8vo; Bigelow's Digest, 1 vol. 8vo; do Supplement, 1 vol. 8vo: &c. &c.

For sale by JAMES MUNROE & CO. 134 Washington street opposite School street. nov. 19.

UNITARIAN SUNDAY SCHOOL LIBRARIES.

AT the Office of the Christian Register (now removed to 151 Washington St. over Mr Willis's Jeweller's Store,) is offered for sale a good assortment of books for Sunday School Libraries. These books have been recently collected from publishers in Boston, New York, Philadelphia and Baltimore, and furnish, it is believed, as great a variety of good works suitable for Sunday School Libraries as can be found at any other place. Clergymen and others who visit the city to attend the anniversaries of the ensuing week, are invited to call and take cards stating the times and places of the various anniversary meetings.

☞Christian Register Office over 151 Washington St.—Entrance from the avenue directly opposite the Old South church. m 21

JUST Published—Latrobe's Rambles in Mexico—Belve'e Heroditus, a new edition, in 3 vols. for only $1,50, at COLMAN'S. n 12

PAYSON'S INDELIBLE INK, for marking linen and cotton, without a preparation; a fresh supply of this most convenient article, just received and for sale at S. COLMAN'S. n 12

ANDREWS AND STODDARD'S LATIN GRAMMAR.

JUST Published by CROCKER & BREWSTER, 47 Washington street, Boston, a GRAMMAR OF THE LATIN LANGUAGE, for the use of Schools and Colleges. By E. A. Andrews, and S. Stoddard. 1 vol. 12mo. Also, in one vol. 18mo. Questions to do. do. by Prof. E. A. Andrews.

This Grammar, though it is but a few months since its first publication, has already been introduced into many of the principal classical schools in this country. It has also been adopted at Yale, Amherst, Hamilton, Waterville and Bowdoin and several other colleges. The following opinions respecting its merits have been given by Gentlemen who have had opportunity to examine it.

It gives me great pleasure to bear my testimony to the superior merits of the Latin Grammar lately edited by Professor Andrews and Mr Stoddard. I express most cheerfully, unhesitatingly and decidedly my preference of this grammar to that of Adam's, which has, for so long a time, kept almost undisputed sway in our schools. [Dr C. Beck Professor of Latin in Harvard University.]

I know of no grammar, published in this country, which promises to answer so well the purposes of elementary classical instruction, and shall be glad to see it introduced into our best schools. [Mr Charles H. Dillaway, Master of the Public Latin School, Boston.]

Your Grammar is what I expected it would be, an excellent book, and just the thing which was needed. We cannot hesitate a moment in laying aside the books now in use, and introducing this. [Rev. J. Penney, D. D. President of Hamilton College. N, Y.]

I can with much pleasure say that your Grammar seems to me much better adapted to the present condition and wants of our schools than any one with which I am acquainted, and to supply that which has long been wanted, a good Latin Grammar for common use. [Mr F. Gardner, one of the masters of the Boston Latin School.]

Your new Latin Grammar appears to me much better suited to the use of students than any other grammar I am acquainted with. (Prof. Wm. M. Holland, Washington College, Hartford Conn.)

Your Grammar bears throughout evidence of original and thorough investigation and sound criticism. I hope and doubt not, it will be adopted in our schools and colleges, it being, in my apprehension, so far as simplicity is concerned, on the one hand, and philosophical views and sound scholarship, on the other, far preferable to other grammars,—a work at the same time highly creditable to yourselves, and to our country. (Prof. A. Packard, Bowdoin College Maine.)

This Grammar appears to me to be accommodated alike to the wants of the new beginner, and the experienced scholar; and, as such, well fitted to supply what has long been felt to be a great desideratum in the department of classical learning. (Prof. S. North, Hamilton College, New York.)

From such an examination of this Grammar as I have been able to give it, I do not hesitate to pronounce it superior to any other with which I am acquainted. I have never seen, any where, a greater amount of valuable matter compressed within limits equally narrow. (Hon. John Hall, Principal of the Ellington School, Con.)

We have no hesitation in pronouncing this Grammar decidedly superior to any now in use. (Boston Recorder.)

I am ready to express my great satisfaction with your Grammar, and do not hesitate to say, that I am better pleased with such portions of the Syntax as I have perused, than with the corresponding portions in any other Grammar with which I am acquainted. (Prof. N. W. Fiske, Amherst College, Mass.)

I know of no Grammar of the Latin language so well adapted to answer the purpose for which it was designed as this. The book of Questions is a valuable attendant of the Grammar. (Rev. Simeon Hart, Farmington, Con.)

This Grammar has receivedthe labor of years, and is the result of much reflection and experience, and mature scholarship. As such it claims the attention of all who are interested in the promotion of sound learning. (New York Observer.)

This Grammar is an original work. Its arrangement is philosophical, and its rules clear and precise, beyond those of any other grammar we have seen. (Portland Christian Mirror.)

C. & B. have also just published,

A GREEK AND ENGLISH LEXICON of the New Testament. By Edward Robinson, D. D.

A HEBREW AND ENGLISH LEXICON, of the Old Testament, translated from the Latin of Wm. Gesenius. By Edward Robinson, D. D.

In press, a NEW LATIN READER, adapted to Andrews and Stoddard's Latin Grammar. By Prof. E. A. Andrews.

SCHOOL FOR YOUNG LADIES, AT CAMBRIDGE. *Terms and Vacations.* The Academical year commences the second Monday of September, and consists of four Terms of eleven weeks, with vacations of a week at the close of each of the first three Terms, and one of five weeks, at the close of the year.

Tuition, &c. To every pupil, for English branches, $10. Vocal Music, $1.

Optional and extra charges. One Foreign Language, $3; two, $5; Piano Instruction, $15. Note. It has been necessary to increase this charge, in order to effect a satisfactory permanent arrangement with a valuable teacher. Guitar instruction in proportion to the number of pupils; Dancing, $10; Pencil Drawing, $4; ink and water colors, $6. Boarders received into the family of the Principal for $45, with washing and a seat at Church; without $40. Tuition of boarders, the same as of da scholars.

No pupil received for less than a whole term.

Plan of Instruction. The discipline of the school embraces moral, intellectual and physical education. Strict morality, systematic industry, and thorough accuracy, will be inculcated and required.

The lessons to be recited in school are to be prepared at home, and will usually require three hours faithful application. Two or three studies are as many as can be profitably attended to at a time, in which regard will be paid to the mental developement, rather than to the age of the pupil.

The school will commence as early in the morning as the season will permit, and continue till 1, P. M., with an intermission of half an hour.

The time will be spent in recitation; in attending to direct instruction, or such exercises as require the superintendence of the teachers; and in writing in a Journal an account of the portions of Scripture read at the opening of school, an abstract of the lessons learned, such remarks of teachers as should be remembered, and a paraphrase of the poetry which is daily recited and parsed.

JOSEPH A. KELLER, Teacher of Vocal Music and of the Piano and Guitar.

MONS. P. GUIGON, Teacher of Dancing.

Such other teachers and Assistants as shall be important to the school, will be procured, as their services are wanted.

Application for admission to be made to the Principal, at the Dana House.

The school has been in operation about six months. Reference for its character may be made to the following gentlemen, Trustees of the school:—

Sidney Willard, A. B. Muzzey, J. T. Buckingham, Isaac Livermore, Richard M. Hodges, Charles Everett, Aaron Rice. DAVID MACK, Principal.

Cambridge, Nov. 15, 1836. n 19

CHRISTIAN MONITOR VOL. 6.

MAUNDRELL'S Journey from Alleppo to Jerusalem to which is added an account of the author's journey to the banks of the Euphrates at Beer, and to the country of Mesopotamia. First American edition—

From the preface to the present edition.

To Maundrell has long since been accorded the place of a classic among travellers in the Holy Land. He has described what he saw so clearly, so correctly, so graphically; his remarks are so terse and so replete with good sense and modesty: he avods so constantly, and as it were so naturally, the extremes of credulity and pyrrhonism, that though other pilgrims have written more at length and more eloquently, none has superseded him, and he will probably be read and referred to, when many others are laid aside. Valuable, however as this book is, very few persons in this country are acquainted with it, because it was only to be had in English editions. * * * * It is now offered to the public in a neat and cheap form. It will commend itself to the general reader: and no minister of the Gospel, or Sunday School Teacher should be without it.

Just published by S. G. SIMPKINS Court street. n 19

SPARKS'S BIOGRAPHY, Vol. 6. Sermons by Rev. Convers Francis—just received by James Munroe & Co., 134 Washington st oct. 22.

DISCOURSES ON THE PHILOSOPHY OF RELIGION addressed to doubters who wish to believe, by George Ripley; for sale by JAMES MUNROE & CO. 134 Washington st. n 26

NEW BOOKS.

FOR sale by JAMES MUNROE & CO. Language by B. A. Johnson 8vo.
Millichampe A Legend of the Santee
Tales of the Good Woman by Paulding
The Boston Speaker
Art of making Sugar from Beets—from the French
Combe's Moral Philosophy
Roderick Random new ed
The Desultory Man by James
Rhymes for Children
Paley's Natural Theology
Boston Bookstore 134 Washington st. n 26

FLOWERS OF LOVELINESS, FOR 1837.

A MAGNIFICENT Work in Splendid Binding. For sale at 134 Washington st. n 26

NEW VIEWS OF CHRISTIANITY.

THIS day published by JAMES MUNROE & CO. New Views of Christianity, Society and the Church by O. A. Brownson. For sale at 134 Washington st. n 26

IN PRESS.

JAMES MUNROE & CO. have in Press and will publish in a few days Conversations with Children on the Gospels Vol. I by A. Bronson Alcott.

THE BOSTON SPEAKER. Just received by JAMES MUNROE & CO. The Boston Speaker, being a collection of pieces in Prose, Poetry and Dialogue, by Marcus A. Smith; for sale at 134 Washington st. n 26

MORAL PHILOSOPHY BY COMBE. Just received by JAMES MUNROE & CO. Lectures on Moral Philosophy, delivered before the Edinburgh Philosophical Society, by George Combe, Esq. For sale at 134 Washington st. n 26

SARTOR RESARTUS. JAMES MUNROE & CO. have in Press, and will publish in a few weeks, a new edition of Sartor Resartus. n 26

WESTERN MESSENGER FOR NOVEMBER.

CONTENTS.

The Rebel and the Resigned
The Scriptural Proof of the Unity of God
Joan of Arc
A Camp Meeting
The Two Natures of Christ
The Vaunting and Vaunted Proselytes
The Atheists Dream from the German of Richter
Horse Racing
Wiser

POETRY.

[From the Boston Book for 1837.]

MORTAL AND IMMORTAL.

By R. C. Waterston.

In soul man mounts and flies—
In flesh he dies—
Not that he may not here, taste of the cheer;
But as birds drink, and straight lift up their head,
So may he sip, and think
Of better drink,
He may attain to after he is dead.—*Herbert.*

I stand between the Future and the Past—
That which has been and that which is to be—
A feeble ray from the Eternal cast,
A scanty rill, that seeks a shoreless sea;
A living soul, treading this earthly sod,
A finite being,—yet a child of God:

A body crumbling to the dust away,
A spirit panting for eternal peace;
A heavenly kingdom in a frame of clay,
An infant angel fluttering for release;
An erring man, whose race has just begun,
A pilgrim, journeying on from sun to sun:

Creature of clay, yet heir of future life,
Dweller upon a world I shall outlive;
Soldier of Christ, battling midst earthly strife,
Yet hoping, by that strength which God may give,
To burst the doors of death, and glorying rise,
Triumphant from the grave to tread the skies!

KEN'S MIDNIGHT HYMN.

My God, now I from sleep awake,
The sole possession of me take;
From midnight terrors me secure,
And guard my heart from thoughts impure.

Blessed angels! while we silent lie,
You Hallelujahs sing on high;
You joyful hymn the ever-blest,
Before the throne and never rest.

I with your choir celestial join,
In offering up a hymn divine;
With you in heaven I hope to dwell,
And bid the night and world farewell.

My soul, when I shake off this dust,
Lord! in thy arms I will intrust.
O, make me thy peculiar care;
Some mansion for my soul prepare.

Give me a place at thy saints' feet,
Or some fallen angel's vacant seat:
I 'll strive to sing as loud as they,
Who sit above in brighter day.

O may I always ready stand,
With my lamp burning in my hand;
May I in sight of heaven rejoice,
Whene'er I hear the Bridegroom's voice.

All praise to thee, in light arrayed,
Who light thy dwelling-place hast made,
A boundless ocean of bright beams,
From thy all-glorious Godhead streams.

The sun in its meridian height,
Is very darkness in thy sight;
My soul, O lighten and inflame,
With thought and love of thy great name.

Blest Jesu! Thou, on heaven intent,
Whole nights hast in devotion spent;
But I, frail creature, soon am tired,
And all my zeal is soon expired.

My soul how canst thou weary grow
Of antedating bliss, below,
In sacred hymns and heavenly love
Which will eternal be above.

Shine on me, Lord! new life impart,
Fresh ardors kindle in my heart;
One ray of thy all-quickening light
Dispels the sloth and clouds of night.

Lord! lest the tempter me surprise,
Watch over thy own sacrifice;
All loose, all idle thoughts cast out,
And make my very dreams devout.

MISCELLANEOUS.

THE LATE DR HENRY.

We feel that the tomb should not be permitted to close over this distinguished individual without an attempt, hurried and imperfect as it must necessarily be, to present to the public, from such materials as are at our disposal, an outline of his personal and scientific character. He was, as those of our readers who have been long inhabitants of Manchester must generally be aware, the son of the late Thomas Henry, himself an eminent chemist and medical practitioner in this town, and the predecessor of the venerable Dr Dalton, in the presidency of the Manchester Literary and Philosophical Society. He was educated chiefly by the late Rev. Ralph Harrison, formerly one of the ministers of Cross-street Chapel, being admitted by him, at an earlier period of life than is customary to the dissenting academy just then established in Mosley-street, Manchester, and which was subsequently removed to York. After finishing his studies in the academy, he lived for five years in the house of that eminent physician and accomplished scholar, the late Dr Percival, of this town; and he was accustomed in after life to refer with feelings of warm gratitude and respect to the memory of that great and good man, and to trace mainly to his example and encouragement the origin of his own literary and scientific tastes: nor did he estimate with less affectionate warmth the beneficial influence of the exalted moral worth and refined feelings and manners of Dr Percival on his own character. After quitting the doctor's house he studied medicine in the university of Edinburgh; subsequently to which he was engaged several years in general practice, in partnership with his father. He then graduated in the same university, and was for many years one of the physicians of the Royal Manchester Infirmary. He had, however, long retired not only from this office, but from the practice of his profession.

At an early period of life his taste was first directed to the study of chemistry, by observing his father and elder brother (who died young) ardently engaged in such investigations; and so long ago as the year 1797, a paper of his was read before the Royal Society, and is published in their Transactions. His subsequent contributions to the society were numerous; and in 1809 he had the honor of being admitted a Fellow. He also acquired the distinction of having Sir Godfrey Copley's medal awarded to him by the president and council, for experimental papers published in their transactions.

To his favorite science, chemistry, he contributed during the course of his life many important accessions, particularly distinguishing himself in the difficult and delicate province of pneumatic chemistry. His analyses of gaseous bodies are singularly precise, and are still incorporated in the manuals of the science as the results now most deserving of confidence. An important law in gaseous chemistry, was also discovered by him, viz., that the quantity of any gas, which is capable of existing in a given volume of water, increases directly as the density of the gas above the water. As models of exact quantitative determinations in gaseous analysis, may be mentioned his memoirs on the gases obtained from the destructive distillation of coal and oil, and his ingenious and perfectly successful adaptation of the spongy platina to determine the constituents of complex gaseous mixtures, not discoverable by other analytical processes.

His Elements of Chemistry have passed through eleven editions. As a writer his style was eminently precise and logical, chaste and temperate,—receiving as much embellishment from the stores of a mind richly furnished with the eloquent literature of his country, and gifted by nature with a keen sensibility to the beautiful in scenery, in poetry, and in art,—as was compatible with the graver topics of the exact sciences. His mind, indeed, presented an unusual combination of habits of vigorous and accurate thinking, with a correct or rather severe taste, in the expression of his own thoughts, and in the estimation of the works of others, and with a finely touched imagination, and a warm sensibility for all that was great and noble in human action, or in the creations of human genius. He was particularly successful in the intellectual portraitures he was called upon to draw of his friends, or of his fellow laborers in the cause of science. Among the former may be instanced his brief notices of the late Mr Touchet and Mr George Augustus Lee. Among his more elaborate biographical notices we would mention that of his father and of Dr Priestley, (his sketch of the latter of whom is a master-work among scientific *eloges*,) and his fine discrimination and eloquent delineation of the grand intellectual features of Davy and Wollaston, the two culminant minds among his contemporaries; the fervid enthusiasm of his homage to the soaring and creative genius of Davy, and his no less truthful picture of the opposite intellectual habits, the caution, the sobriety, the minute vigilant precision of Wollaston.

Dr Henry did not, in his devotion to chemistry and the kindred sciences, neglect the culture of purely medical science. His inaugural discourse on Uric Acid; his valuable essay on Diabetes, and his researches in that extensive class of diseases, which are recognised and treated mainly by indications and remedies supplied by chemical science, demonstrate his zeal in the improvement of practical medicine. More recently, about the time when the prevalence of the Asiatic cholera in this country excited so much uneasiness, he engaged in a very important investigation on contagion, in which he proved that various contagious poisons, as the vaccine lymph, and the contagious matter or effluvium of *scarlatina*, are decomposed by a temperature considerably below that of boiling water. Upon these facts, sustained by cautious and rigid experiments, he proposed a new and simple process for disinfecting clothes or merchandize. His paper on this subject has attracted great attention abroad, and contains suggestions, which there is little doubt will hereafter form an element of all sound quarantine laws. Still more recently he drew up a very able report on the present state of knowledge regarding the laws of contagion for the British Scientific Association, which has been printed in their transactions.

Mineralogy and botany had in earlier life been pursued with great ardor by Dr Henry, and he retained to the last his attachment to the former science. At a later period he began to feel a deep and increasing interest in the new science of geology; and though he did not aspire to be an active laborer, or to collect by personal research materials for the advancement of that branch of knowledge, yet he diligently possessed himself of all that was known, and deeply sympathised in its growing fortunes and progressive developement—especially reverencing the manly yet tasteful eloquence of Sedgwick, and the various learning and lofty speculations of Lyell. To this science, however, as well as to mineralogy and botany, he was not attracted by any motives beyond the wish to extend his survey of natural objects, and of the principles of classification, and to multiply his points of contact with the external world. Indeed what was especially worthy of admiration in his intellectual character, was the comprehensiveness of his mental vision. He felt a glowing enthusiasm in every discovery that promised to advance the well-being of mankind, and in the progress of universal truth and science. His mind was strongly disposed to generalize, to ascend from the study and survey of particulars to the highest and simplest laws, and was intensely alive to the grandeur and sublimity of these glimpses of the primitive types and governing principles of the universe.

It was, however, to chemistry, and in a more limited measure to medical science, that Dr Henry chiefly dedicated his original efforts, and by far the larger portion of his time. His most important papers are published in the transactions of the Royal Society, and in those of the Manchester Literary and Philosophical Society.

But, numerous and important as have been Dr Henry's contributions to the progress of chemical knowledge, his mental gifts were of an order, that in the opinion of some of those who best knew him, would, had he devoted himself thereto, have raised him to even greater eminence in literature than he reached in science. He had no taste for detail, as such, and valued it merely as the stepping stone to those loftier generalizations in which his mind was most prone to expatiate; nor had he in early life been sufficiently imbued with mathematical knowledge. He had a warm and susceptible imagination; his taste in literature and in composition was peculiarly delicate and sensitive, whilst the fervor of his sympathies and the comprehensiveness of his mental grasp prevented it from becoming over-rigid and fastidious. There scarcely ever was a purer style than his, especially when warmed by the contemplation of moral or intellectual excellence.

Dr Henry in early youth sustained a severe internal injury, the consequence of a fall, from the effects of which he never wholly recovered. He was, indeed, almost at all times, a valetudinarian; and it was to the cause we have just mentioned that he was accustomed to attribute the general delicacy of his frame; and the irritability and exciteableness of his temperament. The pain from his hurt returned at intervals throughout his life; and this year, especially within the last three or four months, after four or five years of comparative ease, he had suffered much from it. He occasionally stated that the pain in his side was excruciating; and much of the exhausting inability to sleep, under which he recently labored, was attributable to this cause, combined with a peculiar difficulty of digestion (probably originally traceable to the same source), and the consequences to which such a derangement of the functions of the stomach generally leads.

In his private relations, as a husband, a father and a friend, it is almost supererogatory to state that the conduct of Dr Henry was most exemplary. His affections were deep and ardent; and few men probably had exercised a greater degree of constant self-discipline as regards those dispositions and qualities which chiefly affect the happiness of domestic life, and the comfort of our intercourse with the world. He was singularly attentive to the feelings of others, and no man could more strongly or habitually exhibit a reluctance to give pain.

There are other traits in his character on which we might with propriety enlarge, but time, and the space at our disposal, compel us at once to conclude this hasty sketch of a man, of whom it may with truth be said that he was an honor to the community amongst whom he lived, and whose premature and melancholy death has excited public sympathy to an extent that we have rarely if ever witnessed on any similar occasion.

INQUEST ON THE LATE DR HENRY.

We had last week the painful duty of announcing the death, by his own hand, of this distinguished and respected individual. An inquest was held on Saturday morning last, at the deceased's residence, at Pendlebury, near this town. Sarah Mawdsley, who was in the service of the family, stated that at eight o'clock on the morning of Friday the 2d inst., Mrs Henry went to the deceased's bed room, and finding that he was not there, she proceeded to seek him. He was in the habit of going to a private chapel adjoining the house, in which he had a collection of minerals and other things; and the key of this chapel not being in its usual place, Mrs Henry went thither, but immediately returned, making a motion with her hands, as if in great distress, and, as soon as she could speak, exclaiming, 'Go, go!' Witness and her sister, much alarmed, ran into the chapel and seeing the body of the deceased lying upon the floor, they hastened back and gave an alarm. Myers the butler, the coachman, and other domestics then proceeded to the chapel. Witness had noticed on the proceeding day that the deceased seemed much bewildered, and appeared to have quite lost his recollection. He had not been well for some time, and had intended going to Lytham for the benefit of his health. He returned from Bristol on the Tuesday before his death, and then complained of being unwell, and remarked that he had not had any sleep for some time. Witness had not, nor, she believed, had any of the other domestics, seen the deceased alive, after he had retired to his room on the Thursday night. Mrs Henry slept in another room. William Joseph Coe, the coachman, stated that on being informed that his master was lying dead in the chapel, he proceeded thither and found him lying on his back, and saw that he had bled profusely about the head. His hands were quite cold. A pistol, which the deceased used to keep in his bed room, was lying by his left side, and it appeared to witness that the contents had been discharged into the mouth. Dr Charles Henry, son to the deceased, who was in Manchester at the time, was sent for and saw the body before it was removed. The deceased was in a very restless state the day before, and asked witness the same question repeatedly; he walked backwards and forwards in a perturbed manner, and appeared much distressed. He spoke of going to Lytham to take a few warm baths but he declined going on learning that the coach was full inside. He next ordered witness to get the carriage ready in half an hour; but before that time had elapsed he countermanded the order, and said he would try the next coach, and by his direction witness secured a place for him in a coach which started at a quarter before three o'clock on Thursday. When the coach came up, witness gave the luggage to the driver, and went to announce to the deceased that the coach was waiting. He found deceased in the hall with Mrs Henry. On witness approaching them, Dr Henry retired, and then Mrs Henry told witness that the deceased was not in a fit state to leave home, and that she had succeeded in persuading him not to go; and accordingly witness removed the luggage from the coach. Witness saw the deceased afterwards, the last time about five o'clock in the evening, and he still appeared in the same disturbed state of mind. For several weeks past witness had observed that the deceased was in a very bad way, and had frequently heard him complain that he was unwell, and that he could get no sleep. When the deceased was found in the chapel, he was in his dressing gown, flannel shirt and drawers, his stockings being negligently drawn over his drawers. Mrs Henry was with deceased in his bed room reading to him until about eleven o'clock on Thursday night, at which time she retired to her own room. Mr James Ainsworth, surgeon, stated that he had last seen the deceased, with whom he was well acquainted, about three weeks ago, and was perfectly convinced that he was then very low spirited. Witness had examined the wound in the head of the deceased, and found that a pistol ball had penetrated the roof of the mouth and entered the brain; it must have produced immediate death. The ball still remained in the head. The absence of sleep, of which deceased had complained, would no doubt tend to weaken and distract the mind. Mr George Humphreys, solicitor, the deceased's son-in-law and legal adviser, stated that he had seen him on the 17th of last month, the day on which he went to Bristol. He then seemed in very low spirits, and, within about twenty minutes of the time of starting, evinced much indecision as to whether he should go or stay; but his son Dr Charles Henry, thinking the circumstances of meeting with friends at the assembly of the British Association of Science would rouse him, urged him to go, and he went, accompanied by Dr Dalton. Witness was at deceased's house for about three weeks in June, and he then complained frequently of severe pains in the right side, which he attributed to a hurt he had received on the part affected, when a child; and he told witness that he could not sleep at night in consequence. Subsequently deceased went into Wales, hoping to find relief from the journey; but on his return witness saw that he had much changed for the worse; he had become more reserved, was much exhausted, still complained of the pain before described, and said that he had not slept more than three or four hours in a week. The verdict of the jury was, of course, in accordance with the above evidence as to the deceased's state of mind. Dr Henry was in his sixty-second year.

—

Connected with the melancholy subject of the preceding enquiry we are enabled to state that every circumstance which has since become known to Dr Henry's friends strengthens the belief that, as in the case of the late lamented Sir Samuel Romilly, the unfortunate act by which his life was closed was the immediate result of a severe momentary paroxysm; for whilst there is not one fact which can lead to the conclusion of its having been previously contemplated, the conduct of the deceased up to the last night of his life—the occupations in which he was engaged, the arrangements and plans for the future which he had under consideration, and of which on the very evening before his death he had been freely speaking—these things afford a pregnant evidence that the termination of his existence was an event which was destitute of all character of premeditation.

The book from which he had been read to, after retiring to rest on the Thursday night, was Dr Clarke's Travels in Russia; and the acute and pertinent remarks he made on various passages which struck him were altogether such as it is impossible to suppose could have fallen from any man whose mind was occupied with the idea of self destruction. When left alone for the night he stated that he felt pretty easy and hoped that he should be able to sleep. Circumstances rendered it evident that, probably from finding himself unable to do so, he had subsequently been again reading or attempting to read, in Dr Clarke's Travels; but whether over-night, or early in the morning, cannot be known. The remains of Dr Henry were interred on Wednesday morning in the ground belonging to the Presbyterian Chapel in Cross-street.

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o 29 tf

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